REPORT

OF

The American Marathi Mission

1908.

EDITED BY

R. A. HUME.

H. G. BISSELL.

A. H. CLARK.

Poona:

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1909.

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असतो मा सद्‌ गमय

तमसो मा ज्योतिर गमय

मृत्योर मा ऽमृतं गमय

From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality.

"Brihad Araṇyaka Upanishad," 1.3.27.

Jesus said: "I came that they might have life and that they might have it abundantly."

The Gospel according to John 10.10.

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CONTENTS.

I. GENERAL INDEX.

	Pages.
INDEXES ETC.	i-viii
SPECIAL ARTICLES	1-11
SURVEY OF THE WORK	12-20
GEN'L & PERSONAL NOTES	20-27
STATIONS AND DISTRICTS	25-86
BOMBAY	25-34
AHMEDNAGAR	34-50
PARNER	50-53
KOLGAON	53-55
JEUR	56-58
VADALA	58-61
RAHURI	62-66
SIRUR	66-69
SHOLAPUR	69-80
SATARA	80-82
WAI	82-86
ACKNOWLEDGEMENTS	87-90
STATISTICS	91-94

II. INDEX BY MISSIONARIES.

Miss Abbott, 28.
Rev. and Mrs. Abbott, v, 13, 23, 25, 30-32.
Dr. and Mrs. Ballantine, v, 62-66.
Dr. and Mrs. Beals, v, 23, 69, 72, 79-80, 82.
Miss Bissell, v, 23, 34, 38, 46-47, 49.
Rev. and Mrs. Bissell, v, 21, 34, 36, 47-48, 53-55, 56, 84.
Miss Bruce, v, 22, 34, 42.
Rev. and Mrs. Bruce, v, 22, 80-81.
Mr. and Mrs. Burr, v, 22, 34, 39, 50.
Rev. and Mrs. Clark, v, 34, 41-42.
Mr. and Mrs. Churchill, v, 34, 38, 39-40, 44.
Rev. and Mrs. E. Fairbank, vi, 23, 36, 58 61.
Rev. and Mrs. H. Fairbank, vi, 22, 34, 56-58.
Miss Fowler, vi, 69, 74-75.
Miss Gates, vi, 34, 42.
Rev. and Mrs. Gates, vi, 23, 69.
Miss Gordon, vi, 23, 42, 86.
Miss Grieve, vi, 80.
Mrs. C. Harding, vi, 34.
Mrs. G. H. Harding, vi.
Miss Harding, vi, 69, 76.
Rev. and Mrs. Hazen, vi, 69-74.
Rev. and Mrs. R. A. Hume, vi, 1-6, 14, 34-37, 48-49, 50-53.
Rev. and Mrs. R. E. Hume, vi, 22, 34, 36, 45, 49-50.
Miss Hume, vi, 34, 45, 65.
Rev. and Mrs. Hunsberger, vi, 25, 31.
Miss Johnson, vii, 22, 46.
Rev. and Dr. Karmarkar, vii, 27.
Dr. P. B. Keskar, vii, 69.
Rev. and Mrs. Lee, vii, 23, 80, 82.
Rev. McBride, vii, 22, 25, 31.
Miss Millard, vii, 25, 30.
Miss Nugent, vii, 22.
Mr. and Mrs. Peacock, vii, 69, 74, 78.
Miss Reeve, vii, 25, 32.
Mrs. Sibley, vii, 82, 84-86.
Rev. and Mrs. Smith, vii, 18, 25, 27.
Miss Stephenson, vii, 34, 45, 46, 56.
Mr. Veal, 23.
Miss Viles, vii, 22.
Mrs. Wagentreiber, 34, 69.
Miss Wakeford, vii, 22, 76.
Rev. R. Winsor, 18.
Mrs. Winsor, vii, 66-69.
Mr. David Winsor, vii.

III. BY TOPICS.

ACKNOWLEDGEMENTS, 24, 50-52, 68-69, 87.
AIMS OF MISSION, 14, 15, 18, 34, 40, 41.
ATTITUDE TOWARD MISSION WORK, 5.
CASTE: BREAKDOWN OF, 3, 4, 10, 49, 54, 61, 62.
CHILD MARRIAGE, 4, 28, 46, 47, 65, 79.
CHRISTIAN ENDEAVOR, 13,33, 39, 42, 43-44, 61, 66, 69, 73, 75. 78.
CHRISTIAN LITERATURE DISTRIBUTION, 67, 82, 84.
CHURCHES, 9, 10, 12, 33, 38, 52, 53, 54, 60, 62-64, 66, 69, 70, 80.

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Connection with Home Church, 50-52.
Co-operation, Mission and Inter-Mission, 21, 37, 62.
Depressed Classes, 5, 15, 17, 28, 29, 40, 46, 48, 50, 65, 76.
Educated Classes: Work for, 6, 7, 27, 38, 46, 48, 49-50, 84.
Education.
Summary, 15-18.
Blind Schools, 16, 30.
City Day School, 16, 27-29, 46, 47, 78, 86.
District Boarding Schools for Boys, 16, 30-31, 61, 64, 68, 72.
District Boarding Schools for Girls, 16, 32, 61, 64, 74, 85.
Girls' School, Ahmednagar, 16, 42, 44
High School, Ahmednagar, 16, 36-40, 49, 50.
High School, Bombay, 16, 31, 32.
Industrial Education, 16-18, 30, 31, 37, 39-40, 42, 44, 49, 61, 64, 72, 74-75, 85, 86.
Kindergartens 15, 29, 43, 64, 76-77, 78.
Theological Seminary, 7, 16, 36-37, 49.
Training Schools, 16, 21, 41-42, 44, 78.
Village Schools, 15, 53, 54, 56, 60, 62, 80, 84, 85.
Evangelistic Work, 13, 26, 34, 36, 38, 39, 47-48, 56-57, 65, 66, 75, 76, 84.
Famine 1, 20, 43, 70.
Financial Statements, 68-19, 20, 37, 38, 60, 61, 65, 80.
Growth, 10, 12, 33, 36, 52, 53, 61, 70.
Giving by Indian Christians, 13, 19, 36, 39, 42, 43, 44, 52, 54, 60, 78.
Illustrative Incidents, 28, 29, 45, 46, 47, 48, 54, 60, 62, 64, 65, 68, 69, 76.
Indian National Missionary Soc. 8-9, 36.
Industrial Conditions, 2-3, 10 74.
Literary Work, 13-14, 32, 49, 50, 73-74, 82.
Medical Work.
For Men, 5, 65, 79.
For Women, 5, 27, 45-46, 56, 65, 79-80.
Methods of Mission Work, 7. 12, 18, 47-48, 80.
Missionary Directory, v-vii.
Modak, Mr. Shahurao, 8, 44.
Native Workers 8, 9, 20, 31, 32, 33, 41, 44, 45, 46, 50, 52-53, 56, 58-59, 62, 66, 70, 73, 78-79.
Nathoji, Rev. Tukaramji, 9, 33, 73.
Needs, 20, 27, 34, 48, 54, 65, 66.
Persecution, 47-48, 58, 70, 82.
Plague and disease, 1, 21, 68, 69, 70, 72.
Political Situation, 1, 4, 6, 7, 14, 68, 70-72.
Progress in India, 1-6.
Progress in Christian Work, 8-9, 18, 21, 33, 34, 38, 39, 40, 42, 45, 48, 54, 62.
Property of Mission 20.
Results, Untabulated, 5, 7, 10, 14, 33-34, 49-50, 82, 84.
Statistical Summary, viii.
Sunday Schools, 12, 33, 38, 43, 70, 79, 86.
Tilak, Rev. N. V. 6, 14, 36.
Twenty-Seven Years in Bombay, 9-11.
Visitors, 23, 82, 84.
Women: Work for.
With Bible Women, 27, 45, 48-49, 61, 65, 68, 75-76, 79, 84.
Widow's Homes, 16, 49, 68, 85
Medical: See "Medical Work."
Y.M.C.A., vii, 38, 64.

IV. LIST OF MAPS AND STATION STATISTICS.

Map of Mission Area - before	1
Ahmednagar City	35
Bombay City	25
Jeur District	57
Kolgaon District	55
Parner District	51
Rahuri District	63
Satara District	81
Sholapur City	77
Sholapur District	71
Sirur District	67
Vadala District	59
Wai District,	83

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Principal Work and Addresses of Missionaries,

On January 1st, 1909.

Missionary.	Work.	Address.
Rev. J. E. Abbott, D.D...	Secy. of Mission; Editor, *Dnyanodaya*; Bible Revision Com.; General oversight of Christian Community.	Red House, Girgaum, Bombay.
Mrs. J. E. Abbott ...	English Day School for Boys; Little Boys' Home.	"
Rev. W. O. Ballantine ...	Charge, Rahuri District..	Rahuri.
Mrs. W. O. Ballantine ..	Girls' Boarding School; Bible Women	"
Lester H. Beals, B.A.,M.D.	Medical Work ...	Wai.
Mrs. L. H. Beals, B.A.,M.D.	Medical Work ...	"
Miss Emily R. Bissell ...	Charge Bible Women's Training School; Charge Hindu Girls' Day Schools; Editor, *Balbodhmewu*; Hymn Book Revision Com.	Ahmednagar.
Rev. H. G. Bissell, M.A., B.D.	General Mission Evangelist; Instructor in Theological Seminary.	"
Mrs. H. G. Bissell, B.L...	....	"
Miss Clara H. Bruce, B.A.	Assistant Principal, Girls' Boarding and Day School.	"
Rev. H. J. Bruce, B.A. ...	Retired—Literary Work.	Panchgani.
Mrs. H. J. Bruce ...	Evangelistic Work ...	"
Chas. H Burr, M A. ...	Language Study; Work in High School; Joint Charge of Dormitory.	Ahmednagar.
Mrs. Chas. H. Burr ...	Language study; Joint charge of Boys' High School Dormitory.	"
Rev. A. H. Clark, M.A., B.D.	Principal, Union Training School; English classes in High School.	"
Mrs. A. H. Clark, B.L. ...	Language Study ...	"
Mr. D. C. Churchill, B.SC., M E.	Charge of Weaving Dept. of Sir D. M. Petit Industrial School	"
Mrs. D C. Churchill, B.A.	Industrial class in Bible Women's Training School; Hymn Book Revision Committee.	"

Rev. Edward Fairbank, M.A.	Charge of Vadala District.	Vadala via Vamburi.
Mrs. Edward Fairbank...	Women's Work; Girls' Boarding School	„
Rev. Henry Fairbank, B.A., B.D.	Principal, Mission High School	Ahmednagar.
Mrs. Henry Fairbank, B.L.	....	„
Miss Esther B. Fowler...	Principal, Woronoco Girls' School.	Sholapur.
Miss Edith Gates, B.A....	Principal, Girls' Boarding and Day School.	Ahmednagar.
Rev. L. S. Gates, B.A. ...	On furlough ...	
Mrs. L. S. Gates ...	On furlough ...	
Miss Jean P. Gordon ...	On furlough ...	
Miss L. H. R. Grieve, M.D.	On furlough ...	
Mrs. C. Harding ...	Missionary Emerita ...	Ahmednagar
Mrs. G. W. Harding ...	On furlough ...	Sholapur.
Miss Mary B. Harding ..	Charge, Josephine Kindergarten; Kindergarten Training Class; City Kindergartens.	„
Rev. Wm. Hazen, M.A....	Charge, Sholapur and Mogalai Districts; Principal Boys' Boarding School.	„
Mrs. Wm. Hazen ...	Supt., Vernacular Station School; Day School.	„
Rev. R. A. Hume, D.D....	Charge, Parner, Kolgaon, and Jeur Districts; Principal, Theological Seminary; General oversight of Christian Community.	Ahmednagar.
Mrs. R. A. Hume ...	Charge, Chapin Home and Alice House; Bible Women; General work for Women.	„
Rev. R. E. Hume, PH.D...	Language study; work for educated classes; Associate Editor of *Dnyanodaya*; Instructor, Theological Seminary.	„
Mrs. R. E. Hume ...	Language study; Assistant in Womens' Medical Work.	„
Miss Ruth P. Hume, B.A., M.D.	Medical Work ...	„
Rev. B. K. Hunsberger, B.A., B.D.	Principal, High School, Byculla, Bombay.	Bombay.
Mrs. B. K. Hunsberger, B.A., B.D.	Charge, Bowker Hall; Supt. School of Arts and Crafts, Hymn Book Revision Com.	„

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Miss Elizabeth Johnson..	Language Study ...	Ahmednagar.
Rev. T. S. Lee, B.A. ...	Charge, Satara District; Preachers and Village Schools in Wai District.	Satara.
Mrs. T. S. Lee, B.A. ...	Women's work; Girls' Boarding School.	"
Rev. Arthur A. McBride, B.SC., S.T.B.	Language study; Work in Bombay High School.	Bombay.
Miss Anna L. Millard ...	Charge, Blind School, Byculla.	"
Miss Belle Nugent ...	Returned from furlough in December; Located Sholapur.	Sholapur.
Merill A. Peacock, B.A...	Mission Treasurer; Supt. Industrial School, and Day Schools.	"
Mrs. M. A. Peacock ...	Charge Hindu Girls' School; English classes in Kindergarten Training Class.	"
Mrs. J. W. Sibley ...	Charge, Station School and Day Schools; Orphanage and Abbott Widow's Home; Bible Womens' Work.	Wai, Satara Dist.
Rev. James Smith, B.A...	Evangelistic Work ...	Parel, Bombay.
Mrs. James Smith ...	Charge, Bible Women's Work.	" "
Miss M. Eleanor Stephenson, B.A., M.D.	Medical Work. ...	Ahmednagar.
Miss Elizabeth H. Viles, B.A.	Language study; Day Schools.	Bombay.
Mrs. Richard Winsor ...	Charge, Sirur District ...	Sirur, Poona Dist.

The following are not under appointment as members of the Mission, but are working in association with the Missionaries:—

NAME.	WORK.	ADDRESS.
Miss E. A. Reeve ...	Assistant in High School and School of Arts and Crafts.	Bombay.
Miss S. F. Wakeford ..	Bible Women, Day Schools.	Sholapur.
David Winsor, Esq. ...	Charge of Industrial and Boys' Station Schools.	Sirur, Poona Dist.

Mrs. W. O. Hunsberger also gives constant gratuitous service in the Bombay High School.

Rev. Augustine Ohol, Travelling Y. M. C. A. Secretary for Bombay Presidency, has assisted in starting and managing the Y. M. C. A. in several stations.

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The American Marathi Mission in a Nutshell.

Founded in 1813, being the first American foreign mission and the first mission of any nationality in Western India.

Missionary force of 18 married men and their wives and 15 single ladies, among these being 6 doctors, 2 trained nurses, one business man, one engineer and several trained educationalists; 5 other Europeans working in connection with the mission and 3 Indian Missionaries.

544 Native Christian workers; Pastors, Preachers, Bible-women, Teachers and others, or an average of 5 under the supervision of each lady missionary and more than 20 under each male missionary.

56 Churches with 7007 communicants and Christian community of 13043, scattered in 337 towns and villages.

181 Sunday Schools with 7868 pupils, more than half being non-Christians.

Rs. 6672 ($2224) given by Churches for their regular work besides untabulated giving to many objects.

1 Theological seminary with 26 students.

31 Boarding schools with 2564 pupils, 151 common schools with 4073 pupils, other under instruction 490 a total of 7127 under daily Christian and secular instruction, more than half being non-Christians.

5 Hospitals or dispensaries under missionaries, with 45,570 patients, receiving Rs. 6421 ($2140) in medical fees.

Rs. 55,488 ($18476) given by the Indian Government in aid to the philanthropic enterprises of the mission.

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Report of the American Marathi Mission

FOR 1908.

EDITORS' PREFACE.

THE editors have striven to do justice to the significant reports from individual missionaries and stations, and also to give a broad survey of the main aspects of our work and thought. To this end we give a general introduction in which each department of the work, medical, educational, industrial, etc., is briefly reviewed in the large.

We have also secured from three leading native Christians articles on subjects of timely interest. The subject of greatest interest to every one in India just now is the awakening of her national consciousness. Nineteen-hundred-and-eight is the semi-centennial of the assumption by the Crown of direct control of India. We accordingly give a "Review of the Recent Progress of India."

A REVIEW OF THE RECENT PROGRESS OF INDIA.

We offer in this article a survey of indications of the coming of God's kingdom in India as a whole. We regard history as the unfolding of God's purpose and work in the gradual evolution of His less favoured human children, partly by the occurrences of physical nature, but mainly by the service of His more favoured children.

The characteristics of modern India might be correctly expressed in two words, enlargement and unification. This progress includes material, intellectual, social, political and moral advance. Some manifestly divine physical occurrences have indicated how our God was disciplining this great empire containing one fifth of the human race. "Whom God loveth He chasteneth." Wide spread famines, due solely to the failure of rain, and other pestilences, the origin of which is not yet fully understood, have chastened this land, not without some benefit. But the main cause of enlargement has been contact with the West. It was our merciful God who placed this Indian continent and its myriad peoples of diverse races and tongues under the tutelage of the English people. With mistakes and lapses they have on the whole done their duty well.

Enlargement and Unification.

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With mistakes and some recent excesses God's Indian children have responded well to the lessons which their heavenly Father has been teaching them. During 1908 there occurred the fiftieth anniversary of the assumption by the British crown of the direct control of India. It gave occasion to review the gains of half a century.

Material Enlargement and Unification.

Before the English control, India, as large as the United States east of the Missisippi, consisted of provinces and peoples separated by barriers of mighty rivers and mountains; still more separated from each other by differences of language, religion, and political antipathies; internally divided into numberless castes, the interests of each of which absorbed the attention of its members, considerably to the disadvantage of other castes; while it was cut off from appreciable relations with other lands, both by lack of communications, and by the mistaken beliefs of its most intellectual community. Now, all parts of modern India have been conveniently united by numerous railways, telegraphs, highways and steamships, and an Indian nation has begun to be, which has entered the hegemony of the nations of the world. Internal peace, law, enterprize, education, the manifold influences of Western civilization, and recently the example of Japan, have continuously brought advantage to this country.

Sixty years ago a British official had to spend three weeks in travelling, for the most part in a palanquin, nine hundred miles from Calcutta to Delhi. Now an Indian can make the same journey in a railway mail train in twenty-nine hours for eight rupees, i.e., $ 2.66. Then it took forty days to travel from Calcutta to Bombay. Now an Indian can make the journey of thirteen hundred miles in less than forty hours, for thirteen rupees, i.e., $ 4.33. Sir Bartle Frere, afterwards a distinguished governor of Bombay, occupied four months in coming to India in 1835. Now one can come or go from London to Bombay in fourteen days. The writer's parents, coming as missionaries from the United States to Bombay in 1839, required over five months for the passage, at great discomfort. Now an American can travel from New York to Bombay in comfort in twenty days.

In 1907 the admirable Indian Post Office Department transmitted eight hundred and twenty-six millions of postal articles. Rural free delivery, though not daily, is administered in every village in the huge empire. Telegrams of twelve words can be sent anywhere in the empire —even three thousand miles for six annas or twelve cents. Cotton mills and many industrial and commercial enterprises of magnitude are springing up and prospering. Enterprising young merchants of Bombay visit England, France, Germany, America, Japan and China, to study the markets of those countries. Of course industries dependent on

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hand work languish, as in every other country. But the remuneration of labor is higher than ever. In some provinces immense irrigation plans have to be curtailed because sufficient labor is not available. Railways and various kinds of easy intercommunication are unifying prices of all sorts. This material enlargement and unification are practically all due to India's connection with the West.

Intellectual Enlargement and Unification.

The same characteristics appear in even greater degree in the intellectual life of India. It was, and in the masses still is, a Babel of tongues. It was as impracticable for a man of Southern India to make himself understood to Northern Indians as for a Choctaw to converse in the salons of Paris. The English language is both enlarging and unifying India in two ways. It opens to millions the stores of Western learning, and is already the chief means of helpful internal intercourse between all parts of the empire. It is the home language of millions, the best educated members of whom speak it as purely as the best educated people of England and America. Not long ago 'eight languages were used to elucidate a simple court case in a court in the province of Sind.' But in multitudes of courts the English language is the one used. 'At a Parsi assembly a well-known student could not obtain a hearing because he had lost the art of expressing himself in Gujarathi—his mother tongue.' In thousands of schools, and many colleges affiliated with five universities, the English language is used as the medium of instruction. The controlling thoughts of the leaders appear in many hundreds of newspapers and magazines which are printed in English. Vernacular newspapers are hawked in towns and railway stations at a cent a copy. Female education is making progress. Industrial education is being fostered by Government, and its importance understood. An Institute of Research and an Institute of Science, both due to the munificence of Indians, are being organized. Pre-eminently in the intellectual sphere enlargement and unification characterize modern India.

Social Progress.

Conservatism probably finds its stronghold in social customs. Caste has made India specially conservative. Yet immense changes are taking place. The two most powerful solvents of ancient social distinctions are the railway for adults, and the school and college for the young. Both are gifts from the West. The railways and trains recognize no caste distinction. Tens of millions of third class passengers swarm over more than thirty thousand miles of railways at a quarter of an anna or half a cent a mile. Boys and girls in schools and students in colleges hourly associating with representatives of all castes, minimize caste distinctions. The law recognizes the equality of all. Social reform associations exist in all classes and religions from princes

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to peasants. Indian reformers continually emphasize four words: Liberty, *i.e.*, freedom to follow individual convictions; Equality, *i.e.*, opportunity due to worth, not to birth; Virility, *i.e.*, postponing marriages till man and woman are fitted for parenthood; Purity, *i.e.*, ostracizing the impurity sanctified by temple women, popular in the dancing girl and singer, and a temptation to husbands who have only baby wives; and permitting widow re-marriages. Most marvellous of all is a growing interest in the advancement of the depressed classes, which have hitherto been absolutely left for missionary efforts alone. Social reformers, theistic bodies, some political leaders, and even English society people and princes have begun to appreciate the duty of the favored classes to the hitherto despised outcastes. Woman is winning higher recognition. Not a few educated women meet in clubs and associations. Some edit vernacular and even English papers.

Political Aspiration.

Even a decade has shown an immense enlargement of political hopes and claims. This is wholly due to connection with the West. In her Proclamation in 1858 bringing India under the Crown Queen Victoria said, 'It is our will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties which they may be qualified, by their education, ability and integrity, duly to discharge.' This is considered by educated Indians as their Magna Charta for political privilege. Every lesson in English history and acquaintance with current political life in England inspire able Indians with an unquenchable desire for a larger and larger share in the administration of their country's affairs. Sympathetic British officials agree. The problem is whether the liberal, yet wisely conservative, policy of Government of moving only by moderate degrees will meet the situation. Unfortunately dissatisfaction is increasing, and some rampant sedition has lately shown anarchistic tendencies. But the entire Mohomedan community, consisting of seventy millions, is most loyal to the British administration; also the small communities, like the Indian Christian and Parsi, are absolutely loyal; and all moderate leaders desire no separation from the British empire. However, a strong and patriotic national consciousness and aspiration surge through the minds and hearts of all Indians. Sympathetically dealt with, it is sure to promote the kingdom of God.

Moral Enlargement.

There is gratifying moral enlargement. The higher Indian officials are far more upright than once. While there is still a marked contrast between most native states and British India, yet the administration of all the former is improving, and some of them challenge comparison with British districts. Whereas formerly caste spirit divided the country, now a creditable public spirit is taking its

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place. The East has always been forward in charity to individuals, and personal self-sacrifice for the supposed attainment of holiness has been the ideal. Now service for brother men is becoming the ideal of multitudes and the practice of not a few. Comparatively few take the Christian name or realize how contact with the West is changing their ideals. Yet the Christian conceptions of the brotherhood of man and the nobility of service are steadily growing beliefs and practices. Monotheistic beliefs are rapidly spreading. Whereas a generation ago there was well-nigh universal dislike of Christianity, and the assumption that the Christian religion is most unlike Hindusm and Islam, now-a-days the remark is common 'There is not much difference between our religions and the Christian religion.' This is principally because the religious assumptions of multitudes are becoming like Christian assumptions, and because a growing knowledge of the Lord Jesus Christ is drawing men of all faiths to reverence Him.

What Missions have done for Enlargement.

No one can adequately estimate what part in this marvellous enlargement is due to Christian Missions. Unquestionably their influence has been considerable. Certainly in many spheres they have been the pioneers of progress. Missionaries have done almost everything in efforts for the elevation of the depressed classes. They have done more than all other workers for female education. They were pioneers in the higher education for the upper classes. They have led in efforts for medical help and in the amelioration of the physical welfare of the distressed and despised. They have unquestionably both preached and practised the brotherhood of man, and have done much to ignore and weaken social distinctions on the score of birth alone. In these days when industrial education is seen to be a chief need of India they are among the pioneers of industrial progress. The universally recognized power of an environment holds in the case of the thousands of missionaries who have put their utmost energies into service for this land.

The Protestant Indian Christian community of about a million individuals is not the only, perhaps not the main, proof of what Protestant Missions have accomplished. Multitudes who do not profess the Christian name acknowledge their own and their couutry's obligations to the Western messengers of Christ. At first refused permission to land and to labor, by Government at first misunderstood, opposed and often hated]by the people, they now, as a class, are honored and trusted, and not a few of them beloved. The Government which rightly refrains from aiding them in their strictly religious efforts, appreciates them as among the foremost of helpful, up-lifting and conserving agencies. It is the writer's belief that as a class, no foreigners are on the whole, so trusted, and often so revered as the company of

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over three thousand foreign missionaries. God's kingdom is coming in India. But how much more has to be done!

R. A. HUME.

THE EDUCATED CLASSES OF INDIA.

Biographical Introduction.

Rev. Narayan Waman Tilak, a prominent Christian leader, was born of Brahman parents forty-five years ago. Deserted by his father on his mother's death, at twelve he supported two younger brothers and a sister by singing religious songs, &c., at a sacred place. Meanwhile he privately studied Sanskrit and English. Because of liberal social views he had to leave that religious centre. Married at nineteen. Associated with a thoughtful ascetic who wished to get up a new religion. Retired for two years to a mountain and lived as an ascetic, pondering how to develop a new religion. Father and friends induced him to return to the world and live with his wife. Started a monthly magazine to interpret Vedic literature. Grew to long for some ethical monotheism as the religion needed for his country. Providentially met a European in a railway carriage who gave him a Bible and asked him to read the life of Christ. His mind and heart had been prepared for such a religious guide, and he came under His influence. Some persons tried to kill him because he was becoming a Christian. Was baptized in Bombay on February 10th, 1895. The following year he came to Ahmednagar. Teaches in the Theological Seminary, contributes much matter to a monthly Marathi Christian magazine for young people, does much personal work for inquirers especially for the upper classes, writes articles, books and excellent Marathi poetry; is engaged in composing a Marathi poetical Life of Christ; makes tours through the country preaching. He is an authority on the subject of Christian work for educated Indians and writes the following short article on that theme.

Signs of Promise.

I believe that the day is near when the different educated classes of India will accept Christ in great multitudes. I trust it, I see its signs all about me—in the new political awakening of India, in her efforts to unify all her races and nationalities, in her readiness to appreciate the least spark of real patriotism, in her efforts to follow the Christian ethics under different names and garbs of neo-Hinduism, in her readiness to light her old smouldering torches at the only fountain of light, Jesus the Son of Righteousness, and in all her activities. These last four years have been full of meaning and full of hope to one who believes in Jesus as the only emancipator of his land in all respects.

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Christ and Patriotism.

It was less than a month ago, that the writer met an educated non-Christian Indian leader. He was frank enough to say that he was the greatest opponent of Christ and Christianity in India. He was burning with love for his country; and wanted to know how he could best serve her cause. He found out that the writer was as good a lover of his country as he himself was, and soon was quite at home with him. He was impressed in a few days with the fact that for the real and permanent elevating of all races in India, the true conception of man must be realized, the relation of man and man must be reconstructed on the basis of the fatherhood of God, the individual must be free to form his own relation to God and man, and a way must be paved for society to proceed on liberal and moral lines. All this he soon was ready to learn of Christ, but he was not willing to confess Him or acknowledge His help. He was not afraid of caste, had little faith in idols, but he was one of the many Orientals who turn from Christ because of the un-Christian history of Western nations.

There are many such men scattered through the length and breadth of India. They are all held back by a kind of political pride and prejudice, which disappears to some extent if they fall in with a Christian preacher who really loves them and thus knows how to help them.

Oriental Christianity.

The writer believes that Jesus Christ established on earth the kingdom of Heaven, 'Swā-rajya,' known in a different sense to the Hindus, and he preaches this with the result that many, who will not change their religion are at once willing to come into the 'Swā-rajya.' The writer is proud of his country's ancient literature, and instead of denouncing it, he appreciates its good points and is lenient about its weak points. He knows that the myths of India are as good as the myths of Greece, and so also her philosophies. "Not to destroy but to fulfill" is the law of the Master, and the writer adheres to this law as far and as much as he can. This helps his enquirers to study Christ and His aim and message with the aid of their own favourite Indian authors.

Power of Poetry.

Next to the sages, poets are revered in India. Poetry is the prop of Hinduism and the writer is happy and thankful to his Heavenly Father to find that poetry has been helping Christianity in the same way with his high caste countrymen.

Way to Win India.

God so loved the world that He sent His only begotton Son into it. The Son so loved the world that he suffered agonies to save his very enemies. Let the Indian Christians so love their own country that they will sacrifice all for it, and India will accept Christ.

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The next generation will see that India has become a Christian nation, its Christianity being its own and its Church and form of worship strictly Oriental.

NARAYAN WAMAN TILAK.

THE INDIAN NATIONAL MISSIONARY SOCIETY.

Biographical Introduction.

Mr. Shahurao R. Modak is a prominent and beloved leader of Christians in Western India. His father, Rev. Ramkrishna Vinayak Modak, was one of the strongest leaders of the Christian church. Mr. Modak is forty-seven years old. He studied in the Deccan and Wilson colleges, but did not graduate. Was married in 1889. Practises as a lawyer, and also owns lands which are cultivated. Does a great deal of voluntary and most helpful Christian work. Is President of the Ecclesiastical Union of the churches of the Mission, and of the Ahmednagar Branch of the Indian National Missionary Society. Is a leader in the whole community. Has twice been sent to the Indian National Congress as a delegate from Ahmednagar. In the great famine of 1899-1901 he and his wife took about seventy famine boys into their care. Gives gratuitious instruction on Hinduism and Islam, and on comparative religion and Christian work in the Ahmednagar Bible Women's Training School. Has translated several books. Excels as a translator and does such service for foreign visitors. Preaches frequently and most helpfully in the first and second churches of Ahmednagar. We have secured from him the following paragraphs about the Indian National Missionary Society.

First Fruits of Missionary Work.

When the American Board began Mission work in Western India, the first evidence of life in the work was that a few souls were drawn to Christ. When these souls showed signs of improvement in character the missionaries must have felt great joy. The work kept growing. At first it was necessary to retain most of the converts in Mission service. These converts thought, and perhaps rightly under the circumstances, that when they gave their time and strength to the Mission's work no more was to be expected of them. By and by however the Christians were awakened to a sense of their duty to support their own churches.

Self-Support.

I remember how earnestly my father spoke at the annual meeting of the Christians in 1870, about the duty of giving a tenth of one's income to support the church. At present some churches belonging to the Mission are self-supporting, some are partially so, and a few cannot do much for themselves.

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A Forward Movement.

There was a yet more complete stage of growth possible. About two years ago a society of the sons and daughters of the soil called "The Indian National Missionary Society," was organized at Madras, with the object of spreading the kingdom of Christ to such parts of India as have not yet been occupied by any Mission. It is already conducting two missions in North-western India. Several branches of this society have been founded in Ahmednagar. So enthusiastic have the people become that, wherever you go, whomsoever you meet, you hear about the I.N.M.S. People ask, 'If the good people of America sometimes go without sugar or tea, and send money for us, why should we not do the same for our heathen brethren'?

Ahmednagar's Resolve.

The pastor of the Ahmednagar First Church, the largest Church in Western India, has felt led of the spirit to offer himself like Paul to be set apart for service in connection with the I.N.M.S. The south west part of the Ahmednagar district and the adjoining north west part of the Sholapur district have been accepted by the I.N.M.S. as a field for their work in Western India. The Christians are raising funds to support this work. I shall be greatly mistaken if this new home missionary enterprise is not inaugurated early in 1909.

SHAHURAO R. MODAK.

TWENTY-SEVEN YEARS IN BOMBAY.

Biographical Introduction.

Rev. Tukaram Nathoji, aged 58, has been a most useful and honored pastor. His father was the religious teacher of his caste. The son had implicit faith in Hinduism. But seeing an idol washed away in a flood and men dragging it out of the mud, made him feel that it had no power. Studied in Mission schools. Was baptized 25th December, 1859. Because he was not taught

English, left the school and returned to his village. Stayed three years with Hindu relatives. A few appreciative words from a missionary led him to come to the Normal School, Ahmednagar. For ten years taught in Mission schools. Studied in Ahmednagar Theological Seminary. Ordained August 1882. For twenty-seven years served as pastor of the Bombay church. Also for fifteen years has served as Marathi editor of the weekly Mission newspaper. Has written and translated a good many tracts. Has written several Marathi books. Received two first prizes for original Marathi books. Resigned Bombay pastorate November, 1908. Now lives at Ahmednagar. Continues as Marathi editor of Mission newspaper, and gives Bible instruction in Bible Women's Training School and Normal School. He writes the following words about the pastorate.

I have finished 27 years of service as pastor of the American Mission Church, Bombay, during which time God has blessed me abundantly and given me opportunity to serve Him.

Great Growth.

Twenty-seven years ago there were but a few persons in the Church. We had a small building in the Bhendi Bazar. Now we have a large, commodious and beautiful building for worship. Our Church is large in numbers; our people are leaders among Christian communities everywhere; and I trust that the Church has developed spiritually as well as in size and power. All sorts of reform movements have taken place in Bombay during my pastorate and they are, I believe, of the utmost importance.

Bombay was a very unclean spot when I came to it but now the City Improvement Trust has cleansed it. New buildings are decorating the city, workshops are increasing in numbers which provide many thousands of people their daily needs; work has acheived importance because of a higher education.

Breakdown of Caste.

There is now little caste distinction in Bombay. One is surprised to see so many people of different castes and origins living together without distinction. When I came to Bombay any one could count the tea-rooms on his fingers and only low caste people used to go to them. Now these tea-rooms can be seen in almost every street, patronized by all castes, high and low. These places have, as it were, become our missionaries to break caste distinction.

Christianity pervasive.

People coming out from their own sects and accepting Christianity have been few in Bombay. The Church has increased mainly from within. And yet Christian doctrines have made a great impression on the minds of non-Christians. High caste people are establishing schools for the education of the low caste; they have opened schools and built homes for widows; they go to the various hospitals and give flowers and fruits to the sick. High caste ladies gather together and sew clothes for orphans and widows. Are not all these in the line of Christianity? Who can say no? They have organized societies on the model of our Y.M.C.A. They have been doing this without knowing that it is what the Churches are trying to do. Thus the people are greatly influenced by our Christian service among them.

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A Ripe Ministry.

Those who were boys and girls when I went to Bombay are now grown up men and women and are leaders in the Church. I have baptized many of them and admitted them into the Church. I have married them and baptized their children. Some of those young men are now ordained ministers. I thanked God with tears when I took part in their ordination services. I am very very thankful to God for giving me these opportunities to serve Him as pastor of the Bombay Church, for 27 years.

TUKARAMJI NATHOJI.

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SURVEY OF THE WORK.

MISSION AIMS.

The aims of the Marathi Mission are (1) to lead the bulk of its enrolled Christian community up into Christian character, self-support, industry, and intelligence ; (2) to pick and carefully to train men who shall be worthy leaders in the Christian community and evangelistic powers among the non-Christians; (3) to reach out in every way to win to open confession of Christ non-Christians of every class and caste ; (4) to fill the whole life of India with Christian ideals and impulses, and to encourage and co-operate in every worthy effort of her people.

In carrying out these aims we use every approved agency of missionary work, medical, educational, industrial, literary and evangelistic. The details of this work are to be found recorded in the individual reports of the stations and missionaries. We give below a brief bird's-eye view of the whole.

CHURCH AND EVANGELISTIC WORK.

The Churches.

There are fifty-six churches in connection with the Marathi Mission, of which one was formed in 1908. Nearly all have permanent or acting Indian pastors. In the Report for 1907, only one church was said to be in charge of a missionary. But in general, missionaries counsel or superintend all the churches. The large churches have standing committees, and a few have pulpit supply committees, of which a missionary is a member. Because the present statement is written before the statistics for the year are available, it cannot be now reported how many persons entered into covenant, or became catechumens of the churches in 1908, nor how much money was received for the support of the churches.

Sunday Schools.

In connection with every church and every village school there is a Sunday School. In most of these the International S. S. Lessons are studied. In some large churches there is a weekly S. S. Teachers' preparatory class. In large towns additional Sunday Schools for non-Christians are carried on. In one city private and municipal teachers gladly open their school-houses and give a Christian three quarters of an hour on Sundays to teach religious lessons. There is an Indian S. S. Union with which the Sunday Schools of many missions are affiliated, which reports an enrollment of 20,000 teachers and 325,000 pupils.

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Christian Endeavour.

The Christian Endeavour Society has organizations in many of the churches and schools of this Mission. Some of these societies are quite active in evangelistic work. A company of blind boys in one Society go about singing Christian hymns. Another society works much for temperance. Another worked hard, with some success, to persuade a company of dancers and singers of vile songs to give up such things. Several societies raised money for the Indian National Missionary Society: several raised money for Christian famine sufferers in another province. Members of one society raised money for church work by cutting wood and selling books. Several take charge of one church meeting. The annual C. E. Convention of the Bombay Presidency Union was held in Ahmednagar in August, when 1371 delegates and visitors were registered. The C. E. Union of India, Burmah and Ceylon reports 31,900 members. The Fourth International C. E. Convention will be held in Agra, Nov. 20-23, 1909.

Other Agencies.

In addition to the many employed agents of the Mission, a good many efforts are made by others to explain Christian truth to non-Christians and to lead them to take the help of the Lord Jesus Christ. Non-Christians expect Christians to talk to them on religious subjects. Street preaching is not as common or as useful as once. Other methods are better now-a-days.

LITERARY WORK.

A glance at the list of Marathi Christian publications shows how active the Marathi Mission has been along this line. Bible translations, hymn-books, stories, tracts, text books and treatises, large and small, appear on the list as written by members of our force. And we realize that the power of the printed page was never so great as now.

Revision Work.

We have spared Dr. Abbott this year, though our force was most inadequate, more fully to prepare himself for the work of revising the Marathi Old Testament. Four from our Mission are doing the lion's share of the revision and extension of the Marathi Church hymn book, now going on.

Periodicals.

The *Dnyanodaya*, our weekly Marathi and English paper, and the *Balbodhmewa*, our monthly magazine for children, are the only publications of their kind in Marathi and go throughout the country.

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Politics and Christianity.

Several of our Missionaries have been writing for the leading Missionary magazines. Dr. Hume's pen has been active in the political crisis, urging moderation, and amid the din of controversy, pointing men to the God of nations. He wrote a beautiful prayer circulated at the last National Congress. The leading Marathi and English newspapers have published long articles of his, and hundreds of copies of his own pamphlets have gone out to native leaders throughout India.

An eminent writer.

Rev. N. V. Tilak, who is acknowledged to be a great Marathi poet, has written much toward his "Poetical Life of Christ", has composed a Cantata on "The Kingdom of Heaven," has largely prepared a small hymn book, one hymn in which bids fair to ring through the land as the national patriotic song, and sends forth a stream of prose and verse which is full of deep Christian experience and which is eagerly read by lovers of Marathi literature of every caste.

MEDICAL WORK.

Variety.

Medical work has been an important agency in the work of the Mission for a great many years. It has varied in character, at different times and in different stations, all the way from the dose of salts or cholera pills administered by the district missionary, and the dispensary hour of the native medical catechist, to the fully equipped hospital with a staff of American doctors and an American trained nurse. Some idea of the extent of the work done can be gained from the statistics, which show that about forty thousand patients a year are treated by the fully trained doctors alone. The number is between four hundred thousand and half a million for the last ten years.

Extent and Value.

At present the Mission is carrying on Medical work under the care of American trained doctors in four of its eight central stations, and in a fifth station the medical work is in abeyance only on account of the doctor's much needed furlough. Preaching and teaching the Gospel to the patients is everywhere an integral part of the work. The medical work brings the Mission into intimate relations with great numbers of Hindus and Mohammedans who are hardly to be reached in other ways, and it touches their lives always under circumstances that tend to make them peculiarly open to Christian influence.

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GENERAL EDUCATIONAL SUMMARY.

Beginnings.

It is significant of the whole history of this Mission that its founders, who were the first Missionaries in Western India, in their opening year of work saw fit themselves to spend five hours a day in teaching a school for Hindus, and that in ten years they had 26 schools, both English and Vernacular, with a total enrollment of 1,450 pupils.

Value of Schools.

The Mission has never relaxed its emphasis on the school as a Christianizing agency, and our Mission history seems to demonstrate that education not only creates a friendly attitude to Christians, but also is the only adequate means of instilling Christian truth and life into the Hindu and the nominally Christian community.

Aims of Educational Work.

Accordingly our educational system aims (1) to reach out for non-Christians in every possible way, and (2) to minister to the need of our growing Christian community. In carrying out these aims the Mission has done pioneer work for Western India in general education, in female education, in industrial education, in theological education, in educating the blind, in kindergarten education.

The Village School.

The base of our educational system is the ordinary village school, generally teaching only through the second or third grade, boys and girls who are often dull, degraded, ragged and irregular. Sometimes these schools are well housed and supplied, but often they have no more equipment than a torn map, a decrepit black board and a rough table and stool. Primitive though these are, it is probably no exaggeration to say that these village schools have been our most effective agency in winning both friendship and converts. There are more than one hundred and fifty such primary schools in the Mission with about four thousand pupils, more than a thousand of whom are girls.

A special form of this kind of school are the primary schools in our cities. In several cases these schools are for girls only, and often they reach mainly high caste girls. These schools are less primitive in equipment and are under closer missionary supervision than the village schools, but their aim is roughly the same, to break down caste prejudice, to point the pupils to Christ and to open their homes and those of their friends to Christian influence. In all these primary schools Kindergarten games and plays are in use, and efforts are made to bring the instruction in line with the best methods.

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The Station Boarding School.

The next stage in our system is that of the station boarding schools, into which the brightest of the pupils from the village schools are brought, as well as local children and famine orphans. These schools generally teach four or five Vernacular grades, and three higher grades in which English is studied. In every station where there are resident missionaries there are such boarding schools. In some places the boys and girls are kept entirely distinct; in others part of the work is done in common, only the boarding arrangements being distinct. In these boarding schools about 2,500 children are being taught, nearly half of whom are girls. In almost every case there are fairly efficient kindergartens in connection with these schools and all the work receives careful missionary supervision.

Higher Schools.

This second grade of schools leads in turn to the High Schools of Bombay and Ahmednagar and the Teacher's Training School of Ahmednagar. The Training School is for boys only, but in both Bombay and Ahmednagar instruction of the High School grade is given to both girls and boys, and a certain amount of regular Normal Training is being given or is planned for girls in Bombay, Ahmednagar and Sholapur.

The Theological Seminary, the Bible Women's Training School and the Kindergarten Training School draw their candidates from those who have either completed or partially completed this secondary education.

This Mission has no college and sends the few who have so far wanted a college education either to the famous Wilson College of the Free Church in Bombay or to one or other of the two good colleges in Poona.

Special Schools.

In Sirur and Bombay there are special schools for the blind, which appeal in a peculiar way to both natives and Europeans, and whose graduates prove most effective evangelists and Christian singers. The Widows' Homes of Sirur, Ahmednagar, and Wai are not only homes but schools. These too, especially the one in Wai which is distinctively for high caste widows, are most effective silent preachers of Christianity. A specially fine school for children in Bombay run on new lines is becoming popular with the better classes.

Industrial Education.

There are Industrial schools of more or less efficiency in connection with the Boarding Schools for girls and boys in Bombay, Ahmednagar, Sholapur, Sirur, Rahuri and Vadala. These Schools generally draw their pupils from those of the regular schools in these stations. These children often spend from two hours to half a day

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in industrial work. There are however whole-time industrial students in several places and the Industrial training we offer is attracting more and more non-Christians, who are not drawn by ordinary education and come for industrial work alone.

The industries taught are: for girls, needle work, cloth weaving lace making, fancy work, and general house work; for boys, basket weaving, rug weaving, cloth weaving, carpentry, laundry work, typewriting, fitter's work, making of metal dishes, masonry, rope making gardening, etc.

PRINCIPLES OF INDUSTRIAL EDUCATION.

Education and Work.

Booker Washington said that the average American Negro looks upon education as a device for escaping work. This is not true of all American negroes, neither is it true of all of those classes of Indians which compose, largely, the constituency of the American Marathi Mission. But Mr. Washington nevertheless stated a great truth and one at the bottom of most of the dissatisfaction with the results of the first attempts at educating the negro. Such a statement falls with equal force when applied to the average Indian in the Schools of this Mission to-day, and like S. C. Armstrong and Booker Washington, we have been for a great many years seeking relief from this situation through the channels of industrial educational development. During the past quarter century the Mission has emerged from a reluctant acceptance of this form of Mission activity, through a state of toleration of those industrial schools founded by a few of our members, to a state of positive recognition of the necessity of such an adjunct to our other educational facilities.

Manual Training.

The educational work of the American Marathi Mission is gradually forming itself into two general divisions, each of which has its own field of usefulness, and neither of which has been thus defined in our previous Mission reports. The first division may be called "Manual Training" pure and simple, and this kind of industrial work is widespread in this Mission, something of the kind being carried on in connection with almost every one of our more or less central institutions. Indeed the sentiment of the whole Mission in regard to industrial work is such that every school in charge of this Mission would to-day have some industrial work connected with it, if there were adequate funds with which to carry it on. In making such a statement we refer to "manual training."

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The second form of industrial work is attracting a great deal of attention in this Mission of late years. It was anticipated a good many years ago by Messrs. Winsor of Sirur and Smith of Ahmednagar, and carried on by them in connection with, and in some cases almost imperceptibly differing from, the regular manual training work of their respective academic schools. Its purpose is to give a boy or girl a training in some branch of industry or trade, so thoroughly and with such discernment in choosing the trade for him that he not only can, but will, on the average, pursue that trade in his adult life as a means of livelihood. The Mission is recognising more and more that some such education as this is essential to the well-being of probably a majority of these pupils now in our schools, and it is encouraging to see what a change of sentiment has taken place among us in these directions in the last 25 years. Instead of bringing to these Indian people almost exactly the same methods of education which were applied to us in training us to be missionaries we are feeling our way forward with the full intention of supplying, and cultivating in our midst, such an education as will fit our Indian brothers and sisters for their own future life as Indian Christian citizens.

The Teaching of Trades.

HOW THE MISSION FINANCES ARE MANAGED.

Briefly, the finances of the Marathi Mission are managed as follows:—At the May meeting of the Mission every missionary presents a detailed estimate. Theoretically this estimate ought to include all probable expenses. But for thirteen consecutive years the Home Committee has felt authorized to appropriate only a part of what the Mission asks in the official estimates. The committee can do no more because, even after so reducing the amounts, they often close their fiscal year in debt.

Estimates.

In 1908 the appropriation for men's work was only 42% of the estimates, the appropriation for women's work being also greatly below the estimates. Such staggering reductions for many years have made it seem hopeless to put into estimates all the amounts actually spent or absolutely needed for existing work, let alone new work. Therefore most items which were not in the estimates some years ago are now excluded. A financial committee of five carefully scrutinizes each list, and cuts out any item which may seem unauthorized, and requires the missionary to get permission from the whole Mission, if he can, for the incorporation of points objected to.

Reductions.

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These estimates are then sent to the Home Committee. At the close of the year that Committee goes through the estimates of all their twenty missions, and authorizes the expenditure of a sum which they feel that the probable income of the Society justifies them in appropriating. In January the appropriations are divided pro rata. Then each missionary has to decide what items of work are to be cut off, or how to plan to get sums to avoid such retrenchment. This is our most trying experience. Shall promising work be closed? Shall candidates for service who have been prepared in training institutions at great expense and effort be sent away and declined? Shall the pay of agents be cut down to the quick? Shall bright and needy pupils be refused or excluded from boarding schools? Shall buildings be allowed to go into serious decay for lack of repairs? Shall urgent and hopeful openings be left unentered?

Appropriations.

Every wise missionary does all he can to develop local resources, and to minimize expense. Some missionaries have friends or churches or societies at home which prefer to send special gifts. But private appeals to the home constituency of the society are out of order. Most missionaries make strenuous efforts to carry on their work without seriously reducing it, because retrogression is most disheartening to the Indian Christian community, to the home constituency, and to the missionaries themselves.

Efforts to get money.

Every six months each missionary has to render a detailed account of every amount received and expended. This account is carefully audited. A summary is sent to the home committee.

Accounts.

All Mission agents are expected to appreciate and to meet their responsibilities for churches and schools. A considerable number pay *a full tenth of their incomes* for the support of their churches. Christians who are not paid agents of the Mission pay something. From such sources several churches pay their pastors in full, and also give something for the poor and for other objects. All churches pay a part of the salaries of their pastors. The balance is supplied by the Mission. All agents, and all others who have an appreciable income are required to pay fixed amounts as fees for the education of their children in Mission schools.

What Indian Christians Contribute.

INVESTMENT AND RUNNING EXPENSE.

The extent, stability and value of the enterprise which the American Board and its constituency are interested in, in this single Mission, may be seen from the following facts:—

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First, **Property.** The real estate belonging to the Board and held in its name in this Mission to-day is worth considerably over a million rupees. It is being increased every year. It includes 17 residences for missionaries and their families and 5 houses in sanitarium stations. There are 3 Church edifices seating over a thousand worshipers each and several of smaller capacity; fourteen Boarding school establishments housing from 100 to 300 pupils each; 21 large school houses; and hundreds of village school houses, and preachers and teachers houses scattered throughout all the region worked by the Mission. Thousands of students in all grades study in these schools and many more thousands of weekly listeners attend services and hear the Gospel in Church and school house alike. A million dollars spent in America could not duplicate this property. The above is the investment made in cold cash but it represents also the giving of blood, brain and life itself.

Second, **Workers.** The total number of workers of all kinds engaged in carrying on this work of manifold form, both foreign and Indian, is nearly 750. What does that imply of training given and of years and learning put into this enterprise? Is it worth keeping up?

Third, **Running Expense.** In 1908 it cost the Board and its countless friends nearly four hundred seventy five thousand rupees to run this Mission.

It has cost money, life and time to reach the present proportions of our work. And it costs all three to run it. If any one can help to keep it up, it will be greatly appreciated by the Lord's people out here, and by the Lord Himself, the spiritual and common King of all continents. We have a great plant and a great purpose—and we need a great purse.

GENERAL NOTES.

Economic Conditions.

This year, like so many in recent times, has been one of great hardship for the people. The crops harvested here near the beginning of the year were below the average, and on account of the acute famine in the Punjab, car-load after car-load of our meagre supply of grain was shipped North. As a result prices here became almost as high as they were even in the worst famine days. Indeed there is in India, as over the Western world, an upward trend of prices, and our Christian agents, whose salaries are fixed and are not too generous in the best of days, have suffered in consequence. The crops now being harvested or ripening are however good, and a general air of relief and gladness prevails.

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Freedom from Scourges.

This year our Mission area has been largely free from the terrible scourges of plague and cholera which have sometimes broken up our work and which this year have visited some sections of Western India.

Mission Spirit.

Our Mission life has been characterized by a growingly close co-operation and fellowship. The necessity of providing for our work with pitifully meagre funds and with an insufficient missionary force has many phases, and fills our Mission life with difficult problems and tasks. This year's problems have been handled in a spirit of sympathy, faith and prayer which has made us realize vividly God's presence and guidance, and has led us, we believe, in wise paths.

Mission Unity.

What we believe to be a long stride forward in co-operation has been the appointment of a large and representative mission educational board which is to meet at the various stations by turn, to discuss local and general educational problems, and to seek to unify our whole educational system. Already this board has had one valuable meeting. The tours throughout the mission by Mr. Bissell, our newly-appointed general evangelist, who is coming to know intimately the spiritual problems of each field, is proving another valuable unifying force.

Inter-Mission Union.

This Mission is eager for all practicable union with other missions. This year we have made progress toward Church union through discussion. We have also made efforts for union in the conduct of our religious papers, while the advances we have made in the matter of a Union Training School for Christian Teachers have been so far successful that one Mission beside our own has definitely accepted the plan, and a joint governing board of the two missions has been appointed for the school, while other Missions express their hearty approval of the scheme and their desire to join in the future.

PERSONAL NOTES.

Returned from furlough.

Dr. and Mrs. J. E. Abbott returned from America on October 16th, and are again in Bombay, where Dr. Abbott has taken up the Bible Revision work on the Old Testament for which he has been fitting himself in America and abroad. He has also resumed charge of the Dnyanodaya, and responsibilities in the general Bombay work, and became the Mission Secretary on January 1st, 1908.

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Rev. Henry Fairbank went to America on furlough on February 29th, returning on November 13th. His marriage to Miss Mary Etta Moulton, of our Mission, was celebrated on November 17th, at the home of his brother, Rev. Edward Fairbank, in Ahmednagar. He took temporary charge of the Ahmednagar Mission High School on December first, it being the plan that he and his wife go to Rahuri after the hot season.

Miss Belle Nugent returned from her furlough on December 25th, and has been stationed in Sholapur where the furlough of Mr. and Mrs. Hazen in the near future occasions a special need for help.

New Missionaries.

The new missionaries appointed last year have all taken up partial or full work.

Dr. and Mrs. R. E. Hume have been located in Ahmednagar. He has passed his first language examination and is doing work among the educated classes. Mrs. Hume is rendering valuable help in the Women's Hospital.

After Mr. and Mrs. C. H. Burr had passed their first examination in the language, he was assigned to work in connection with the Ahmednagar High School, and they were jointly given charge of the large High School dormitory.

Miss Clara H. Bruce has been associated with Miss Gates in charge of the Girls' School at Ahmednagar. She has passed both her language examinations.

Miss Elizabeth H. Viles has passed her first language examination, and has gone to Bombay to assist in the school work.

Rev. Arthur A. McBride arrived in Bombay on July 17th where his arrival had been eagerly awaited by those in charge of the High School. He had been definitely assigned to work in this school by a previous arrangement of the Mission.

Miss Elizabeth Johnson came to India with Miss Nugent on December 25th, and went at once to Ahmednagar to prepare herself for her duties as head nurse of the Women's Hospital.

We are very glad to report that the Zenana Bible and Medical Mission has, with our hearty approval, sent Miss B. Fulcher and Miss S. F. Wakeford to co-operate in our women's work in Sholapur. They came in January and took charge of our Bible women in that Station but Miss Fulcher has been compelled to be away during most of the year.

Missionary Veterans.

Toward the close of the year Rev. and Mrs. H. J. Bruce retired from the work in Satara, where they had been stationed for thirty-three years. They will live at our hill station of Panchgani. Mr. and Mrs. Bruce arrived in India on November 3rd, 1865, and thus

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have been in Mission service for over forty-five years. Some interesting suggestions of the conditions they have had to face and of the valuable and unique work they have done appear under the Satara report.

Changes in Location.

Several changes in the location of our Missionary force have been made during the year. We are glad to record that Rev. and Mrs. Edward Fairbank have been freed by the return of Rev. Henry Fairbank from responsibility for the Ahmednagar High School, and have gone back to their vitally important work in the large Vadala District.

We are also glad to announce that the Mission has freed Rev. H. G. Bissell from his responsibility for the Kolgaon District, setting him aside for the general evangelistic work for which he is peculiarly fitted, in addition to his work in the Theological Seminary. A petition from leading citizens of the Kolgaon District of every class and caste urging that Mr. Bissell be not taken from them is an eloquent testimony to the value of his district services.

Rev. and Mrs. T. S. Lee have left their work in Wai city and district to take over charge of the large and difficult Satara district, laid down by Rev. and Mrs. Bruce. Dr. and Mrs. L. H. Beals have left their promising medical work in Sholapur to go to Wai. It is felt that healing in the name of Christ will be peculiarly effective in breaking down prejudice in that "holy" citadel of Hinduism.

Gone to America.

Rev. and Mrs. L. S. Gates went on furlough on June 15th, and Miss Jean P. Gordon, on July 15th.

Adelaide Fairbank and John Ballantine sailed for New York with Mr. Henry Fairbank on February 29th, and Henry W. Hume sailed on August 15th, in order to pursue their studies in America.

A Faithful Worker.

Mr. Caleb Veal, who had for five years been Superintendent of Workshops in the Sir D. M. Petit Industrial School of Ahmednagar, resigned his position on July 1st to accept another position of large responsibility. We are glad to say that he has decided to return to his position in the Mission where he has worked so effectively and faithfully.

Births.

A son, Robert Caswell, was born to Dr. and Mrs. R. E. Hume on April 7th. A son, Edward Chandler was born to Rev. and Mrs. B. K. Hunsberger on October 14th.

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Acknowledgements.

We desire to acknowledge with thanks the interest and support of friends among the official and business class and of leading non-Christian Indians of all classes. Acknowledgement of financial and medical help is given at the end of this Report. Aside from such aid, we have found the higher English officials ever ready to support us in every social or philanthropic effort. Beyond this, C. S. Campbell, Esquire, I.C.S., of Satara, came to Ahmednagar especially to make an address at our Christian Endeavour Convention, and to give a lecture to educated Indians of the city.

Visitors.

We have this year enjoyed visits from a number of prominent Americans, most of whom were making especial studies of missions. Pres. and Mrs. C. F. Thwing of Western Reserve University, Prof. and Mrs. H. P. Beach of Yale University, Prof. F. W. Williams of Yale University and Mr. Bower of New Haven, Mr. and Mrs. John A. Cole of Chicago, and Prof. E. D. Burton, D.D., of Chicago University were among the visitors ; also Mr. and Mrs. G. H. Rust of Minneapolis, who came in the interests of the Laymen's Movement. Mr. Rust's sudden death, very soon after his return to America, saddened all who had met him here. The Mission has been especially glad, also, to welcome Mrs. Stephenson and Miss Ruth Stephenson of Brooklyn, the mother and sister of one of our doctors.

Death of Dr. Charles Cuthbert Hall.

The death of Dr. Charles Cuthbert Hall, D.D., LL.D., brought a shock and sense of loss to thousands of missionaries and Indians throughout this land. We would express once more our deep sense of his loss to ourselves and to the world, our appreciation of his Christlike personality, our recognition of his incalculable service to India, our gratitude to those who made possible that service, and our appeal for another such lecturer and for more of his students to come out in his spirit to carry on the work for which he gave his life.

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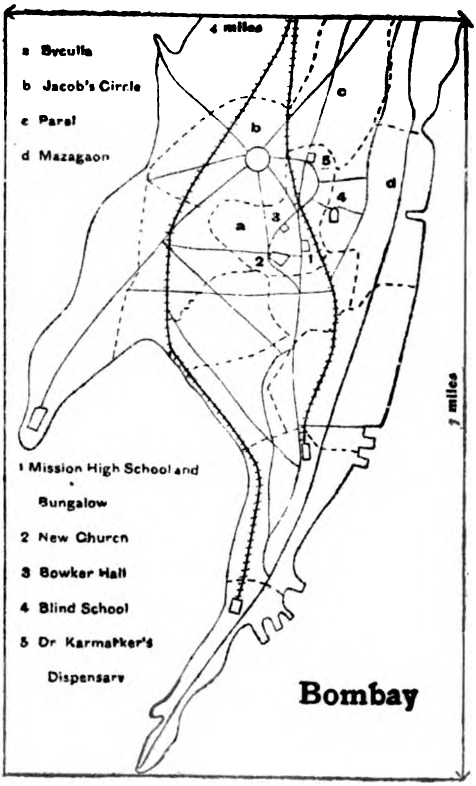

BOMBAY CITY:—Population 980,000.

Number of Churches	1	Number of Biblewomen	7
" of Communicants	321	" of Schools	9
" Rec'd on profession in 1908	12	" of Teachers	43
Total Christian Community	619	" of Christian Pupils	300
Contributions for 1908 Rs. 1346. = $ 449.		" of Non-Christian Pupils	259
Number of Pastors	1	" of Sunday Schools	8
		" of S. S. Scholars	690

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THE BOMBAY STATION.

The following missionaries are stationed at Bombay :—Dr. and Mrs. J. E. Abbott, Rev. and Mrs. James Smith, Rev. and Mrs. B. K. Hunsberger, Rev. A. MacBride, Miss A. L. Millard and Miss E. H. Viles. Dr. and Mrs. Abbott returned in October. Mr. MacBride came in July. Miss Viles was transferred to Bombay in October. Miss E. A. Reeve helps in the educational work. Rev. S. V. Karmarkar and Mrs. Karmarkar, better known as Dr. Gurubai Karmarkar, also work in Bombay. Rev. Tukaram Nathoji was pastor of the church until December 1, when he resigned and retired to Ahmednagar.

Dr. Abbott has prepared the following report for the entire Bombay Station :—

Readers of this report, who may be interested in the Christian work carried on in this great city are hereby invited to accompany the Bombay missionaries in a round of visits to the institutions in their charge, and also, if there be time, to the indigenous institutions and enterprises which represent the general effect of Christianity in this land and city.

In order that this round of visits may correspond as much as possible with the general aim of our work we shall begin with what represents work for non-Christians, and end with the church. In going from place to place we shall ignore the idea of time. If the Reader becomes weary, he can lay this report aside until another time. The carriages however will continue on the round, and the spokesman for the missionaries will continue to point out what he thinks the Reader should see, and learn.

The carriages—the rather delapidated one horse victorias of Bombay —are ready. We start. The jingling bells on the horse's necks, the shout of the drivers, as well as their loud alarm bells, clear the way through the crowd that will not confine itself to the sidewalk. We are thankful that we do not run over the many little children, who, oblivious to danger, are flying kites in the street; and we pause for a moment before a crowd of men gathered in a vacant lot listening to the earnest preaching of **Rev. S. V. Karmarkar** and his assistants.

He tells us, when his place is taken by one of his assistants, that he is in special charge of the **Evangelistic Work,** and that this is a mill district. The crowd is of common people—and their dress betrays this—but he calls attention to the earnestness with which they are listening to the Gospel preached in simple, practical form. Yes, at times the crowd grows rough under the leadership of some impudent fellow who

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loves to see mischief; dirt and even stones are thrown; but after all the Hindu mind is religious, and the wise preacher can lead their thoughts and interest upward without exciting antagonism.

While Mr. Karmarkar again takes the stand, and all eyes are turned upon him, we may remark that until the recent riots in Bombay he, with the help of Mr. Smith and others, carried on a most interesting work for English speaking students, who congregate in the evenings at the sea side. A rough tent, with a seating capacity of about two hundred, was frequently crowded with students to listen to Gospel addresses in English. There was personal contact with individuals afterwards, and the work was looked upon as one most hopeful, but the strict law concerning public gatherings has closed it for a time at least.

Mr. Karmarkar has now some plans for a **Poor Man's Institute.** It will consist of a simple building in the mill district, a hall with a few side rooms. In the hall people can be gathered in the evenings, and in the side rooms his wife, **Dr. Gurubai Karmarkar** can have a dispensary for the poor sick of the neighbourhood, thus imitating Christ's method of caring for body as well as soul.

This suggests our driving next to Parel Road, to **Dr. Karmarkar's Dispensary for Women and Children.** In the entire densely populated ward of Byculla there is no other place where Mahomedan or high caste Hindu women are willing to go for medical treatment. There are hospitals and dispensaries in plenty, but they are for the poor, and have male doctors to whom the Mahomedan or high caste Hindu women will not go. They prefer to suffer in their homes at the hands of ignorant female quacks, or with no help at all. Dr. Karmarkar has a ready entrance into such homes, and her medical skill, and Christian love and sympathy, are opening doors for the entrance of influences that bring souls nearer to God. The number of patients during the year reaches several thousands, and the fees also reach several thousands of rupees. Dr. Karmarkar would we doubt not, like to have us whisper in the generous Reader's ear, her great desire for a properly equipped dispensary building, instead of the present hired room.

That crowded tenement house yonder is one of the many places visited by **Mrs. Smith** and her **Bible Women.** The house to house visitation is the only way of bringing the Gospel to the understanding of Indian women. They cannot read. They must be read to. Do not be alarmed. We are not going to ask you to go up the dirty stairway and expose yourself to plague or small-pox in any of those dark rooms. Mrs. Smith goes there, but that is her duty, and privilege!!

We now propose to take the Reader to visit the **Five schools for Hindu and other non-Christian children.** We use the term Hindu and

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non-Christian for convenience. As a matter of fact there is no such thing as a Hindu or even Christian child, if by those terms we mean that it is such by virtue of having reasons for it beliefs. A child believes what it is taught. In a Hindu home it believes as a Hindu; in a Christian home as a Christian. But in another sense every child is a Christian child. "For of such is the Kingdom of Heaven" applies to every bright eyed Hindu boy or girl of dark skin, as well as to your fair beautiful child, thoughtful Reader. So the object of these schools is to make the child acquainted with the fact that God is its Father, and to teach it what God is pleased with, so that in after life, even though in a Hindu home, and believing in Hindu doctrines it may as man or woman feel drawn to God, and have a heart tender and sensitive to the influence of God's spirit.

This is the **Parel School for Girls.** You see we use the bare floor instead of seats and desks, cheaper,—we will not say better—than the seats your little girl occupies in her upward path in knowledge. Pretty little girls, are they not? Eighty of them. Worth helping in mind and soul?

Here we are at Mazagon, and those bright eyes looking from the second story belong to the girls and boys of the **Burnell School.** Do you mind going up these dark stairs? We would not want to swear that you will not pass a room with a small-pox patient, and a group around her of sympathizing friends, but what Miss Millard has been doing for many a year you will not, perhaps, fear to do once. What prettier sight than such a group of brightly dressed, happy Hindu girls! But Oh! the sad thought that every girl you see before you will be married before she is twelve years of age! That little, shy, delicate, eight year old, is to be married next week to that little eight year old boy in the corner! And when after twelve years of age these little girls go permanently to live with their boy husbands, under the iron rule of their mothers-in-law, poor things, the heart aches for them!

This is the **Poor House School.** Sir Jamsetjee Jijheebhai,—mark carefully the spelling and pronunciation—left in his will a large sum of money to house and feed Bombay's halt, lame, and blind. There are two hundred of these poor miserable creatures here, generally beggars in the street, but with a home to come to, and enough to keep soul and body together. A revolting sight! Yes, but the Parsee who began life as a poor boy, and ended it as a baronet and a millionaire, made a good use of what God had given him, by providing in perpetuity for the utterly wretched. And these twenty-five merry children, too young to know life's miseries, are daily taught in this bright clean room. Perhaps out of them will arise some noble men or women, to bless the land, who will see God's hand in using the wealth of a

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Parsee, and the misery of their parents in bringing them in contact with truths that have borne their wonderful fruit.

Now we are at Jacob's Circle, where seven roads meet, and as we enter the door of the **Seven Roads Girls School,** a deafening greeting of "*Salaam Madam Saheb*" from sixty small throats, surprises us. Do you notice a difference in the appearance and dress of these girls? This is because they are mostly Beni-Israel girls. Who are they? Tradition says that, six hundred years ago, a shipload of Jews from the Persian Gulf were wrecked south of Bombay. Those saved settled down to the occupation of oil making, and because they kept the Sabbath they became distinguished from other oilmen as "Saturday Oilmen." In these later decades their descendants have recognized their identity and call themselves Beni-Israel.

This was Miss Anstice Abbott's pet school. It next fell heir to Mrs. Abbott's love and care, until her absence from Bombay. You will notice girls of a higher age in this school. This is because these Beni-Israel girls are not married as early as others, and thus they have an opportunity for more years of study. How well they go through their drill! Yes, we try to introduce, as far as we can, the kindergarten methods of the West.

Have patience, patient Reader, only one more school left, the **McKinley Boys' School.** You see American influence in India, even in names. We aim to teach by precept and example the ideas that made our President great and noble, and even if the motly crowd of boys, well dressed or in rags, show now no great promise of future greatness, who can tell what God may not do in giving growth to seeds of truth implanted in these young hearts.

But our Reader is weary, and faint, for the day is hot, and Bombay is no place for running up and down stairs. The inside of a steam boiler is our somewhat exaggerated simile for the Bombay climate. Not a bit exaggerated, do you say? Your face is rather red, earnest Reader, we admit, but this is our cool weather—wait until May or October—then we shall see how you would like to be a missionary in Bombay!

We are writing this Report now with a most uncomfortable headache—perhaps the beginning of an attack of malaria, who knows? We try our best to keep our premises clean, but Indians of the lower orders have no concern about stagnant water that breeds malaria-carrying mosquitoes, and just over our wall are stagnant pools, heaps of rotting refuse, and unmentionable abominations, that perhaps may account for our headache.

This we mention to our happily housed Reader, not to frighten him away from Bombay, but only that he may know, as of course he is entitled to, the conditions under which we constantly live, and

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that he may excuse any dullness in this Report, and perhaps may understand why we sometimes take a furlough to America—not there to rest, however, so much as to keep the missionary interest alive in the Reader and his friends.

We have now carried our Reader through what may be termed the **Evangelistic** work of the Bombay station. This by no means represents all that is being done to influence the people towards their highest good. The private individual work of Indian Christians and missionaries, in great varieties of ways, can be felt but not shown.

Before showing our Reader our ordinary educational work we shall drive first to the **Blind School** in Love Lane, under the care of Miss Millard, seconded by Miss Tarabai Koshe. It is a tender sight. Tears often fill the eyes of visitors, as they see this sightless group of boys and girls. Sweet lovable faces, so many of them, but the eye without its light! What is more helpless than a little child without sight! And what more divine than to be eyes to the blind, and to be the avenue to them of knowledge of the world and of God! How readily they read the English and Marathi Braille, with the delicate feeling of their finger tips! Their singing is so sweet! Their loss of sight has brought out new powers of ear as well as finger. On the organ as well as on native instruments some show the same sensitiveness of the musical sense as do the blind in the West.

Let us show you, tender Reader, the industrial department. How well those chairs are reseated in rattan, and those baskets, though not perfect in shape, are not far behind those that seeing eyes can make. Pretty bead chains, also, for ladies to buy and wear. Watch Anandi's sweet face, tender Reader, lighted up with almost a divine glow as she teaches other little blind girls to read.

But it is time to move on to see the regular **Educational Work** for which we of Bombay are responsible. While we drive let us explain that the main idea of our educational system is the development of character, to make the rising generation clean, healthy, honest, lovers of hard work, faithful to responsibilities, manly, fearers of God, and servers of men; finally to be pillars in the Indian church. We admit we are far from the ideal success, but our aim is definite along the lines of character building.

To show you how we seek to carry out our aim, we shall begin right here at the **Little Boys Home and English Teaching Primary School,** at the gate of which we now are. As we drive in what a happy shout of welcome from thirty small boys! This is Mrs. Abbott's "Wild Indian Show," but at her sign of warning the tumult ceases, and the happy little Indian boys crowd around her in loving confidence.

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Blind School Musicians, Bombay.

Bead Curtain making—Blind School, Bombay.

Blind Ananda Teaching the little ones.

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They have heard of your coming, kind Reader, and have begged the privilege of welcoming you in Indian fashion. You are seated in the place of honor, and as a garland of flowers is placed by one of their number around your neck, and a gay bouquet placed in your hand, the clapping makes known to you their joy. Your kind face, smiling Reader, lighted up in sympathy with these little ones, many of whom are homeless, or taken from unhappy homes, looks all the kinder, hidden in the mass of flowers.

The reason of the **Home for Little Boys** in simply this, that we want to begin at the very bottom in developing character, so we have tried to make this a real home. Rev. J. Malalu and his wife, are the "father and mother" of these thirty little boys. The yard filled with shady trees gives room for romping and play. The best available teachers, encouraged to adopt the newest methods of education, guide them in lessons and play. English as well as their native tongue is made the medium of knowledge. A doctor thoroughly inspects each child every week to nip in the bud any signs of disease. Cleanliness of person, good private and public manners, cultivation of the voice, and everything a home should be for the beginners in life are aimed at in this Home.

But look at these other little children, boys and girls, hurrying in. They are day scholars from Bowker Hall, and the homes of the people, and with the boys of the Home form the **English Day School**. After completing their course here they pass into the **High School** in the Mission Compound. We see your sympathies would detain you here, sympathizing Reader, but Mr. and Mrs. Hunsberger and Mr. MacBride are waiting for us at the **High School** and we must hasten. "Is that the 'Bee Hive' of which I have heard so much?" do you ask? Yes, no drones here. From top to bottom, work and study go hand in hand. You see, we are working among a people that, unfortunately, do not fully appreciate the dignity and worth of labour. Boys and girls would rather get their education free, than work for it, and their parents encourage them in this. Hence to instil the idea that manual work is manly is up-hill work.

But come for a moment to the back of the bungalow. What a lively scene! bees indeed! humming around the washtubs and ironing tables, the woodpile, and the carpenter's bench; and elsewhere also busy among the flower beds, swinging brooms in halls and class rooms, color washing walls, type-writing, dusting furniture, cooking, making delicious American cake,—of which, sweet-toothed Reader, please take a piece, and tell us whether Mary Ann at home can make a better—caring for the sick, sewing, instructing others as pupil teachers, and still a long list of other duties from which these bees draw the sweet

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honey of knowing that their own arms and brains are helping them to the education they covet.

But while some are at work others are at study. Let us pass through the class rooms into the Hannah Hume, the Fiske, and the Farnam Halls. Every standard from the primary to the Matriculation class, that prepares for College, is represented here. All eyes are busily intent on the teachers, except as your coming in disturbs for a moment, while we introduce you as a friend of the school, who values at its true worth the great aim of the school to make manly men, and womanly women.

Where do these scores of girls live? In **Bowker Hall,** most of them where Miss Reeve and Mrs. Buell give their energies to arouse the same busy spirit as here, that character as well as intelligence may grace the Christian womanhood of India.

But the shades of night are falling, and we are all rather weary with the exertions of the day. You will spend the night with Dr. and Mrs. Abbott, with the kind permission of the others, who all want you at their homes, but who wisely know that you cannot be everywhere at the same time. The moon is shining in her brilliant Indian fashion, let us sit on the upper porch under the Eastern sky.

It is a glorious night, and when wearied with a day's work it is a wonderful rest to sit here and look into God's glorious sky, and praise him for the moon and stars, for Orion, and the Pleiades, for Cassiopeia Scorpio and the Crane, as they pass in procession across the sky.

Before our dignified butler announces that dinner is ready may we ask you to the study. Perhaps you will be interested in that pile of books. Brown, Briggs and Drivers' latest Hebrew Dictionary, German and other commentaries on the Psalms, and other dry looking books. They mean that Dr. Abbott is one of **a committee revising the Marathi Bible,** and that they are just now on one of the difficult Psalms. It is slow work, but there is a satisfaction in giving to the people of this land the words and thoughts of those ancient people, as they thought of God, and felt in themselves the inspiration of great truths.

Yes, we do have a good many servants in our house keeping. Your good Norwegian Carrie, does alone what it takes three or four servants to do here, but the value of servants to the missionary is that they make his time and strength free for the work for which he is sent. The most expensive missionary is the one who uses his valuable time in doing what inexpensive servants could do.

We hope you had a restful night, that the noise of the trains, the coughing of night watchmen, the barking of the neighbors' dogs, the band in the Mahomedan garden, the quarrelling in the hut over the

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wall, the monotonous temple gongs and the rats, did not keep you awake.

It is a beautiful, quiet Sabbath morning. A hundred different voices and sounds can be distinguished, but all subdued ; the sun is bright as usual, but not too hot, and you will enjoy, we are sure, going to the **Church** and seeing the hub, of which all you have seen before are, as it were, the spokes. Let us introduce to you the Pastor of the Church, the Superintendent of the Sunday School, its teachers and other pillars of the church. These are members of the Standing Committee of the church. This group now before you represents the officers of the Christian Endeavour Society. These are a Club of poor young men, organized for self-improvement, and for helping other young men in getting a start in life. The teachers in all our schools, the preachers, Biblewomen and assistants of every kind, down to the cook women, in our boarding schools, we would like to have you know, for on them, more than on us, depends the success of the work which you in the capacity of the American Board have entrusted to us your missionaries.

And now the **Sunday School** begins. The voices of three hundred pupils blend with the vociferous chirping of the Indian sparrows as they seek to build their nests near the altars in the House of God. The lessons are the same your boys and girls are studying to-day in the home land.

It is 4-30 p.m. now. Why the deep hush over the large audience ? Our honoured and loved pastor for twenty seven years, Rev. Tukaram Nathoji, for well-considered reasons, has resigned, and is now preaching his last sermon ere he leaves. He is telling of the providential leadings which brought him out of heathenism, from the condition of a poor village boy, to the position of pastor to this large city Church. He is pronouncing his blessing on the people he loves and who love him. We whisper to the Reader what the Pastor would not think of saying of himself, that he has been a great power for good in the Church and City, and the loss to Christians and Christian work is great. "A fine audience" do you say ? Yes and a growing one, as shown by the frequent necessity of adding seats to accommodate those who are making this Church their spiritual home.

"Is Christianity making progress in India ?" Do you ask ? Let us answer that by taking you to-morrow to see what will surprise you,—Christlike deeds by non-Christians ; orphanages, schools for the ignorant classes, hospitals, industrial classes for widows and poor women, where they can earn their livelihood ; a blind school ; the *Home of Service*, which is a large association of Hindu and Parsee women, imitating Christian women, in serving the needy, visiting the sick, sewing for the poor, and other acts of Christlike kindness ; and

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many other organizations with the aim of helping mankind. "Did these not exist before?" "No, not until the influence of Christian thought and life became a part of Indian thought and life."

But must you hasten from Bombay, friendly Reader? We have just become acquainted. We like you, and we want you to stay with us, and share in the blessing of helping India. Cannot stay? Then perhaps you will spare your son or daughter. You see how great our need is. Cannot do that? Well, we like you all the same. Visit us again, and your interest, which we see is deep and true, will, we are sure, in some form or other bless this needy land of great possibilities.

AHMEDNAGAR CITY.

The following are the missionaries stationed in Ahmednagar:—Rev. R. A. Hume, D.D. and Mrs. Hume, Rev. and Mrs. Henry Fairbank, Rev. and Mrs. H. G. Bissell, Mr. and Mrs. D. C. Churchill, Rev. and Mrs. A. H. Clark, Rev. R. E. Hume, Ph.D. and Mrs. Hume, Mr. and Mrs. C. H. Burr, Mrs. C. Harding, Miss Bissell, Miss Ruth P. Hume, M.D., Miss Gates, Miss Eleanor Stephenson, M.D., Miss C. H. Bruce. Mrs. Wagentreiber has charge of the Lace Class in the Girls' School. Rev. Sawalaramji Salve is pastor of the First Church, and Rev. Prasadrao Makasare is acting pastor of the Second Church.

The Christian Community.

Dr. R. A. Hume reports:—"In summing up results and prospects, the missionary would naturally first ask whether the Christian community is gradually developing in strength of character. My answer is, Yes. Take one test. With some members of the Indian Christian community I thoroughly enjoy fellowship, and this fellowship gives me intellectual and spiritual profit. Also, there are members of the educated class in the non-Christian community whose acquaintance I prize. It is a regret that my very busy life prevents frequent intercourse with such persons of acumen, sympathy and refinement. Probably one reason for such satisfactory fellowship is that I desire to be, and to be considered, an Indian or a Scotch-American-Indian, and that my fellow-countrymen appreciate this genuine camaraderie.

A New Missionary Spirit in Ahmednagar.

Take another test. An earnest missionary spirit which makes one long to bring all others into conscious personal relations with the Lord Jesus Christ ought to be characteristic of every Indian Christian. Unfortunately in too many such a missionary spirit is weak. Yet it is growing. In the rainy season of 1908 the missionaries of Ahmednagar earnestly considered how such a

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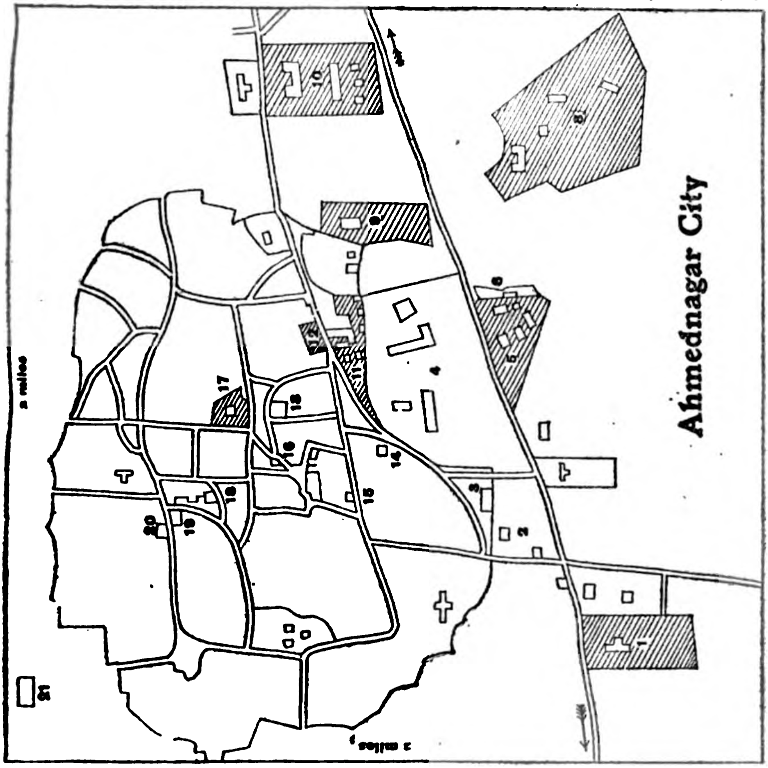
1 Barton Hall
2 Maliwada Girls' School
3 Williams House
4 Normal School and Bungalow
5 Mission House, Chapin House, and Alice House
6 Dr. Beal's Ward
7 Mr. Churchill's Workshop and Rug Factory
8 Mission House and High School Dormitory
9 Mission House and Bible Women's Training Home
10 Women's Hospital
11 Mission House, Old 1st Church, Girls' School
12 Mission House
13 New 1st Church
14 Theological Seminary
15 Juna Bazaar Girls' School
16 Dr. Beal's Dispensary
17 Mission High School
18 Dr. Ruth Hume's Dispensary
19 2nd Church
20 Sailwada Girls' School
21 Nalegaon School
6 Now used for School.
7 and 16 not now used by mission.



AHMEDNAGAR CITY:—Population 38,300; 100 Miles east of Bombay.

Number of Churches	2
,, Communicants	1172
,, Rec'd on profession in 1908	42
Total Christian Community	1563
Contributions for 1907 Rs. 1195 7 3 =$ 398 0 0	
Number of Pastors	2

Number of Preachers	7
,, Biblewomen	14
,, Schools	16
,, Teachers	103
,, Christian Pupils	968
,, Non-Christian Pupils	835
,, Sunday Schools	14
,, S. S. Scholars	1301

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spirit might be increased in themselves and in the Christian community. God's spirit was working, and to an encouraging degree a missionary earnestness increased. Boys in several schools did a good deal of Christian work. The pastor of the First Church expressed his intention of leaving his important position in order to give the rest of his life to more direct work for non-Christians in connection with the Indian National Missionary Society. The community as a whole responded to this fine offer; some individuals, and especially leading Christian women, are most zealous in pushing efforts to raise means for supporting the pastor as a home missionary of this indigenous missionary society; and to it in 1909 the Christians of Ahmednagar will probably give not less than Rs. 300.

Numerical Growth.

For a few years the numerical growth of the Christian community has been more from school children and from the children of adult Christians than from outside. Probably the two reasons have been that the foreign missionary force has mainly concentrated its efforts on their educational institutions, and that the missionary spirit in the community has not been strong. Now several missionaries have been released from institutional and administrative work, and the Indian Christians are going to do more aggressive work. Probably the coming year will see a larger growth from outside than for some time past.

The Theological Seminary.

The Ahmednagar Theological Seminary had a very prosperous term in 1908. It had a larger staff of instructors and a larger number of students than ever before. In addition to the old class of nineteen students, who received all their instruction through the medium of the Marathi language, a second class of seven men possessing some English education began study, who received half of their instruction through the medium of the English language. Dr. R. A. Hume taught, in Marathi, Theology, Sermonizing, and Pastoral Work, and in English taught The Life of Christ. Rev. H. G. Bissell taught, in Marathi, Old Testament Introduction, Elementary Social Science and Homiletics, and in English, How the Bible came to be. Rev. N. V. Tilak taught, in Marathi, Church History, How to present Christian truth to different classes in India, the Meaning of the present unrest in India, and Kirtan-making. Dr. R. E. Hume taught in English, Practical Psychology. On Monday afternoons the Seminary Prayer Meeting was arranged for and often conducted by Rev. H. G. Bissell. All the students engaged in various kinds of Christian work in the city and neighborhood. Several went regularly to allotted village churches to preach on Sunday.

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The Professors and Students of Theological Seminary, Ahmednagar.

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The senior class of nineteen students had not, as a whole, enjoyed as advanced educational opportunities as one or two previous classes; but a more earnest and faithful class has never enjoyed the privileges of this Seminary. After three terms of study they were graduated on October 20th. The graduating exercises, which were exceptionally dignified and satisfactory, were as follows: a processional; addresses by five members of the graduating class; address by Profesor E. D. Burton, D.D., of Chicago University; presentation of diplomas; presentation of Licenses to preach from the Ecclesiastical Union; recessional. The addresses by students were as follows:—"How Christ fulfills some good elements of the Hindu religion," Mr. Raghunath D. Gaikwad; "The Greatness of Jesus," Mr. Vinayak C. Uzgare; "How the Holy Spirit does His Work," Mr. Tanhaji H. Hiwale; "The Uniqueness of Jesus," Mr. Pratap V. Gorde; "Some Effects of the Bible," Mr. Gangaram T. Gaikwad. Professor Burton's address was a solemn and inspiring message, that not preaching, but high personal character, can alone effect the universal spread of the Christian religion. After the exercises were concluded Dr. Burton said that what he had seen and heard had far exceeded his anticipations, and that he thought it would be hard to find a Theological Seminary in America with nineteen graduates from whom five representatives would make addresses better for matter, expression, and delivery.

One student was sent by a missionary of the United Free Church of Scotland, and another by a missionary of the American Presbyterian Mission of Western India. The instructors, trustees, and the Marathi Mission earnestly desire to make this a Union Divinity College, and even before such a consummation to receive students from other Missions. The next term will begin early in June, 1909."

Nagar High School, Extent of the Institution.

Rev. E. FAIRBANK reports:—"The 'High School' at Ahmednagar is an inclusive term for a large and many-sided institution. It starts at the very bottom with the Primary Vernacular School. There are in attendance on this school 134 boys, who are taught by five teachers. The cost of this school last year was $ 414. Next comes the Middle or Anglo-Vernacular school with 193 boys. This school is manned by seven teachers. The rolls of the High School proper register 189 boys and 4 girls. The current expenses for the High and Middle Schools for the past year have been $ 2426.

The extensive Industrial School.

Connected directly with the above schools is the Sir D. M. Petit School of Industrial Arts. Many pupils in the High School also have courses in this School. Five departments at present are included in this institution, viz., Manual

Training and Practical Carpentry, Metal Smithing, Metal Embossing, Rug and Carpet Weaving, and Cloth Weaving. The Cloth Weaving Department is a large institution by itself under the management of Mr. D. C. Churchill. In the other four departments there is an attendance of 175 boys. The current expenses for the past year for the four departments are $ 4479.

Gratifying Government Examination.

In the Drawing Examinations conducted by Government, our boys did exceedingly well in the upper grades. The Government grant earned by those who passed in the third grade amounts to over four hundred rupees.

The Dormitory.

To accommodate boys from outside of Ahmednagar who attend these schools there is a dormitory called Harris Hall, where are 240 boarders. This has been under the direct supervision of Mrs. Fairbank. The cost of the boarding department for these 240 boys during the past year has been $ 3,867. Singing classes and Bible classes are regularly held at Harris Hall, as well as weekly meetings addressed by missionaries and leading native Christians.

The Y.M.C.A.

During the past year it seemed wise to have some organization in the school itself that would bring the boys of all classes together more closely and would help to bring to the non-Christian boys an influence additional to that of the regular Bible study done in the class rooms. This organization was effected by the efficient aid of Rev. A. D. Ohol, Travelling Secretary of the Y.M.C.A. in Western India. The society has been helpful in many ways, bringing to the boys some of the advantages of a large organization, such as addresses and lectures by outsiders. It has also stimulated the preparation of debates, discussions and papers, many of them bearing directly on the religious and moral life of the boys. A large and commodious reading room has been fitted up, and papers and magazines of every variety, loaned by friends, are at the disposal of the members.

Other Religious Activities.

An English Department of the Church Sunday School is conducted at the High School, with Mr. C. H. Burr as Superintendent. The attendance includes the pupils from the girls Anglo-Vernacular School as well as from the High School.

A Sunday School for small Hindu and Mussalman boys is conducted on Sunday afternoon by pupils and teachers of the High School.

A communicants' class has been held throughout the year. The class at present numbers 25. Last year 14 boys joined the Church.

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It is a matter of interest that the boys of Harris Hall by their individual effort have raised during nine months for the support of the Church Rs. 45. This is raised especially for a sort of mission branch of the church of Savedi, a small village outside of Ahmednagar. Some of the boys go out there regularly and help in the services and work of the community.

Special Evangelistic Enterprise.

Perhaps the most interesting special feature of the Christian work has been the Preaching Band from Harris Hall (a picture of the Band is here given). The industrial boys who have been connected with the orphanage, of their own initiative took up the idea of going to near villages on Saturday afternoons and speaking to the people about Christ. They became much interested as a result of their first efforts. Good audiences gathered to hear them speak and sing. Later in the year they secured a magic lantern and with this were able to accomplish much more than before. In the picture may be seen the face of an African boy, formerly taken from a slave ship, who is unable to use freely either the English or Marathi language. When asked what he did when he went off with the Band, he replied brokenly that he could "at least carry the lantern." Such efforts are bound to bear fruit.

New Missionaries for the High School.

Mr. C. H. Burr has passed his first examination in Marathi and has been given work in connection with the High School. He comes with a fund of experience in America which will help in the management of the school. Mrs. Burr has taken charge of Harris Hall since December first."

Special progress in weaving department.

Mr. D. C. Churchill reports :—"This year we have to report especially what progress has been made in our Weaving School in Ahmednagar since, as we reported last year, it was joined to the Sir D. M. Petit School and moved into the new building in the High School Compound. Here we have made use of the engine and machinery of the Sir D. M. Petit School, generally adapting it to the uses of the Experimental Department of our Weaving School, and adding new machinery. We have continued to develop our new style of loom because it seemed to us that this must be done before we could assure our pupils that the trade of weaving, which they are learning, was going to be a profitable one. We were encouraged very much in March, 1908, when we were awarded first place at the All-India Weaving Competition, which was held in Madras, for the purpose of demonstrating which of the looms now on the market in India would be most suitable for the hand-weaving trade of this country. There has sprung up a large demand for these

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looms, and we are looking forward to a time when they shall be manufactured for the trade generally. This will give our Industrial School a most excellent opportunity to teach machine work, carpenter's work, founder's work, office work, stores work and all the various kinds of work in connection with commercial undertakings; and it will also help us in a large measure to solve some of our perplexities in trying to choose suitable trades to teach to the pupils of our schools.

Gratifying Government recognition.

We were very much encouraged in our experimental work, which has cost a great deal of money, when last April the Government of Bombay Presidency promised us Rs. 1,000 per month for the purpose of continuing the experiments looking to the production, here in India, of suitable methods and machinery for the hand weaving trade. This grant of course can be used for purposes of experiments only, the results of which when of value shall be available to the general public.

Plans for a school for developing complete self-support.

One of the most encouraging things which has occurred during the year in connection with my work, is that a definite beginning has been made toward the establishment of Tuskham Institution. I have secured 35 acres of land some three miles distant from the general work of the American Mission in Ahmednagar and nearer to the Railway Station. 40 acres more are available; and land all about, up to 700 or 800 acres, can be purchased at a reasonable price from time to time. Here is the place where we wish to establish our plant for teaching industries to our boys and girls in such a way that they can make an independent beginning, near by if possible, in their own homes, yet under our supervision, to an extent sufficient to ensure that they shall be guided carefully while they learn how to earn an income, at least enough for self-support and a decent existence. The Mission's experience thus far in trying to teach a trade to low caste Indians has gone to show that, if a little care is taken to teach a boy a trade which suits his inclination, it is quite possible to teach him enough within a reasonable time so that he can earn a fair living thereby. But to get a boy to follow that trade and actually to earn his living and to conduct the small amount of business in connection with it so as to become an independent self-supporting artisan—this is a very difficult matter. Many of us are thus led to believe that it is as important to teach a boy how to make use of a so-called education for a means of livelihood, as it is to put him through a course of instruction and to graduate him in it. For a School which teaches such things we have no precedent except possibly Hampton and Tuskegee; and we intend to apply the

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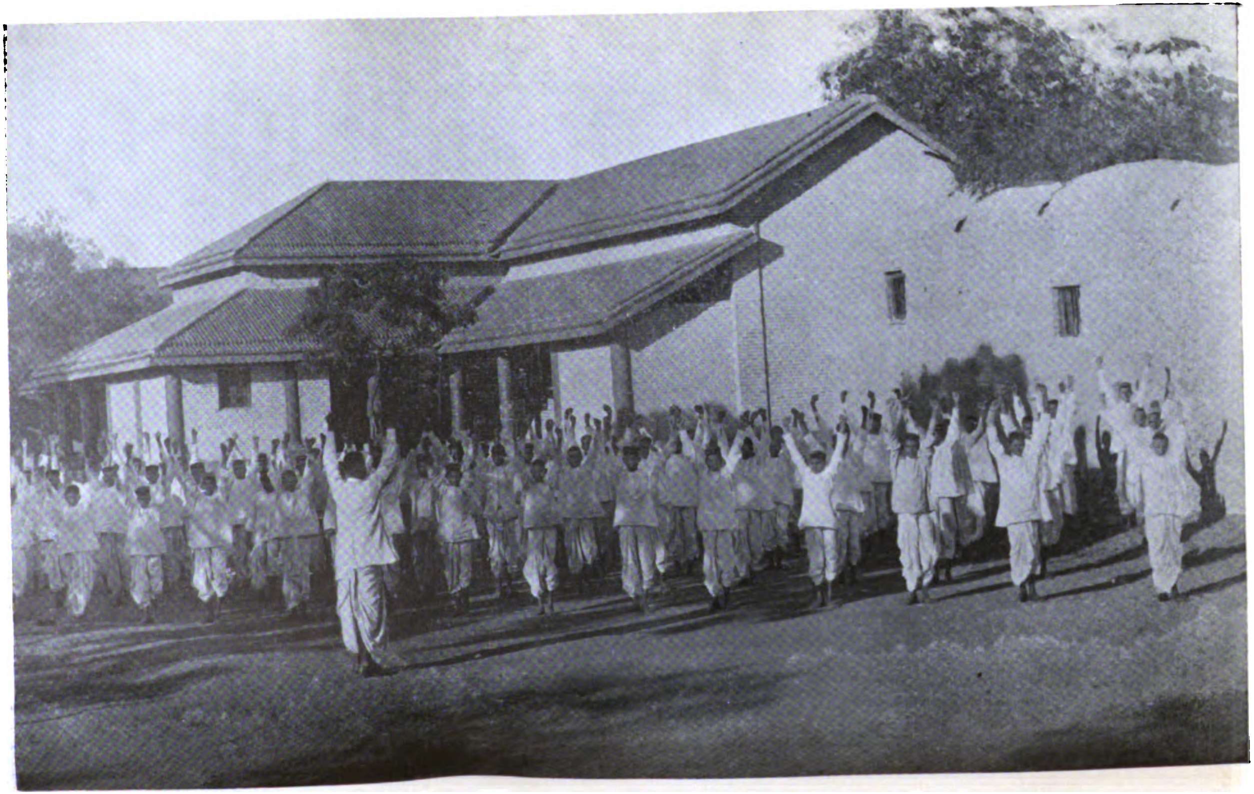

Gymnastics—Teachers' Training School, Ahmednagar.

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principles of these schools to the work of developing "Tuskham," which name is a combination of "Tuskegee" and "Hampton." The purpose of this school is printed on our letter-head thus: "A school whose aim is to do for the Deccan of India what Hampton and Tuskegee are doing for the 'South' (of the United States)."

REV. A. H. CLARK reports :—"The Training School for male teachers is a boarding school with sixty-five pupils, ranging in age between fifteen and twenty. These boys are, for the most part, to go out into small villages where education and real Christianity have barely penetrated. The definite reason for sending them there is to install Christian ideals into the village children and into the whole village life.

The Teachers Training School.

Its Purpose and its Material.

Herein lies the great problem of the Training School. These boys come to us with a heredity of milleniums of degradation. Almost all of them have in their homes and communities breathed in an atmosphere of selfishness, sordidness and superstition, unthinkable in a Christian land. Noble ambition and altruistic service are ideals so new as to be hard for the boys to appropriate as practical principles of life. We must aim so to bring to bear on all their life by word and example the personality of Christ that the old impulses may give place to new and their characters may be gradually transformed. So alone can we hope to fit them to cope with the degraded and degrading life of the Indian village, and bring into it the spirit of the Master.

This I take to be the fundamental aim of this strategic institution whose nine hundred graduates are scattered all over Western India as pastors, preachers and Christian teachers. To the inspiring work of carrying out this aim we have given our prayers and energies.

The teaching of the school has gone on with its usual faithfulness and vigor. The staff consists almost wholly of men picked and trained by Mr. Haig, the revered founder of the school. They are men of character as well as of ability. Two of the teachers have recently shown me manuscripts which they have prepared. One is a child's life of Christ, another a treatise on the work of the Christian worker, and a third is a school history of the period of the Judges.

Its Staff and its Curriculum

The standard of admission to the school has been raised this year in order to secure older and better selected candidates. We have also added a post graduate class to train picked men for the higher vernacular teaching positions.

In the department of theory and practice of teaching we have re-organized the work, introducing new courses and new ideas. This has

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not only awakened more interest on the part of the boys but has also stimulated the teachers.

We have introduced regular manual work under adequate supervision as a character building force. For an hour and a half each day the boys are engaged, some in grinding their grain, some in chopping their wood, some in bringing the water, some in making clothes, some in washing clothes, and the rest in various other natural occupations. By their work the boys earn their spending money. It is interesting to note that most of it will go either into buying Bibles and hymn books or as contributions to the Indian National Missionary Society. A body of American students would scarcely spend their pocket money so well.

The boys have regular gymnastics and drill. They have had, besides, an enthusiastic young athlete as supervisor of their games.

The Religious Spirit in the School.

In the more distinctively religious realm the year did not open well. Appeals to the boys' higher natures at first met with little response. The school religious society was split by factions and jealousies, and finally ceased to meet. Worst of all, ten of the boys were caught in so serious an escapade as to call for the instant expulsion of them all.

But gradually a better spirit came in. The old society called the "Self-Improvement Society" gave place to one called the "Society for Proclaiming the Gospel." A committee of twenty-five of the best singers went with preachers every Sunday and bazaar day. Others organized to go off into neighboring villages to preach, and others formed still different committees for service of various kinds.

The wave of higher impulse culminated on the last night of the school year. I had planned a farewell service for the following morning, but going over to the school found one of their own in full swing. The spirit was simple, earnest, full of sorrow for past divisions and full of true Christian fellowship, but above all and through all dominated by a purpose to do some real Christian service during the vacation. There is no striking story to tell about this meeting, but as boy after boy rose to pray or speak, every one recognized that we were having a unique experience full of the spirit of Christ such as crowned the year's work and crystalized many a vague impulse into a settled purpose. Its effects have been felt and will be felt in Christian life and effort in many a school and village."

Miss Gates and Miss Bruce report:—"This past year has seen many changes in the Girls' School. When Miss Gordon left for her

Ahmednagar Girls' School.

furlough on the first of July, Miss Gates took charge of the Anglo-Vernacular and Miss Bruce began work in the Vernacular Department. This latter department was

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moved, early in June, into the former quarters of the Normal School. Here the girls have had the advantage of a very large compound where there was plenty of room for them to play their games. Both departments have had a total of 389 students. This number is a little less than last year, and there will probably continue to be a natural decrease for a number of years. The famine of 1900 brought in a very great influx of girls ; as they drop out, there are not so many new ones entering to take their places. On the whole, however, we feel that it is better to have a smaller school, as it gives greater opportunity for the missionary to come in touch with each student.

The number of girls attending the Anglo-Vernacular Department has been 185, 110 of whom are in our boarding department. In the Vernacular Department there have been 32 children on the kindergarten roll, and 152 on the roll for the infant and first four vernacular standards, making a total of 187. The kindergarten children have all come to us as day pupils. Of the older girls, 18 are from the Alice House, 71 from the school boarding department, and 63 from outside homes. Among this last number there have been six Parsee children.

Parents' Meeting.

A special effort has been made to gain the interest and co-operation of the girls' parents. We have called at the homes of a large number of the girls, and have tried so far as possible to get acquainted with the fathers and mothers. A special meeting was planned for the mothers of the kindergarten children. About twenty-five attended the meeting, and seemed greatly pleased to hear the children's songs and to see some of their work—paper weaving and folding, card-sewing, drawing, and clay-modelling. Later on in the term a meeting was held for the parents of all the older girls of both departments. A few of the girls sang pretty songs in English and Marathi, while some of the younger ones acted out very simply, with song and dialogue, the story of Ruth. The parents were given an opportunity to see the girls' drawing-books, copy-books, and sewing.

Christian Endeavour Societies.

It has been a pleasure to attend the meetings of the 'Sunshine' Christian Endeavour Society at Barton Hall, and to see how ably the girls carry on their work through committees. Many of them take an active and earnest part in the devotional meetings. In addition to their regular contributions toward the support of a Biblewoman, they are planning to raise enough money to send a delegate to the World's Christian Endeavour Convention in Agra next year. In the annual Bible examination for all India, one of our girls won the first prize in the Middle Grade.

In the Vernacular Department the girls became much interested in trying to earn money for their society. Some of them undertook to

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smear the floors of their own school-rooms every Saturday. Soon afterwards they asked to do it for the whole school, thus making outside help unnecessary. In this way the girls have been able to earn nearly eight rupees, all of which goes into their C. E. treasury.

The Lace School.

During the past year there have been 61 girls from the Anglo-Vernacular and Vernacular Departments who have spent about two hours a day in the Lace School. Of all-day workers there have been 47, most of whom are able to earn enough for their own support. It was interesting to see how the earning capacity of some of our boarding department girls increased—nearly doubling in one or two cases—when they were told that we could not help them any more and they simply must earn enough to support themselves. They have found that it is quite possible to do this, and are beginning to take a real interest in their independent house-keeping. One order for 700 yards of lace has come to the school from a well-known firm in New York. In fact, the year has been marked by an unusually large number of special orders".

The Bible Women's Training School.

MRS. D. C. CHURCHILL reports:—"There are sixteen women in the class, nine of whom live in the dormitory and seven outside in their own homes. This class is a mixture of older and younger women. Three are considerably older, and the other thirteen range from seventeen to twenty-two years of age. Some of these have to struggle against much of poverty and deadness in their own homes. Some of the girls have come from better homes. But, judging from our stand-point, all of them have had pitifully bare and forlorn lives. And we can but wonder and be thankful at all the signs of progress and awakening ideals. Even this first year of the present class has shown many improvements and changes in their character; the remaining two years of the course must do much more to develop their better qualities, and must test their fitness for this work. The taking in of such girls is, frankly, an experiment.

The Teachers.

We are fortunate in having two very excellent instructors in the school. Mr. Benjamin Umap teaches the Bible classes, and is always ready to help with anything in connection with the school. He is patient with the women, and interested in their welfare and progress. As for Mr. Shahurao Modak, I know of no one who could take his place in the lectures on Hinduism and Mohammedanism, in which he compares those religions with Christianity and teaches the women to meet their Hindu fellow countrywomen on their own grounds. I wish that every missionary had a chance to attend these lectures. Mrs. R. A. Hume asked the wives of the Theological students to attend

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during the five months when the Seminary was in session. Mrs. Ernest Hume, with Mrs. Modak to translate, has helped us with hygienic talks once a week. For industrial work the women have been learning drawn thread work with Mrs. Umap; some of them can do it very well."

The Women's Hospital.

Dr. Ruth P. Hume and Dr. Stephenson report:—"We no longer need to pray that patients may be willing to come to the hospital. As it now is, one of our greatest needs it additional ward space. This can easily be gained by building a Nurses' Home, thus leaving the wards downstairs free for their proper purpose. Long ago the nurses outgrew the rooms originally planned for them, and were given the downstairs wards for sleeping and class-rooms. We have especially tried this past year to make the patients feel at home in the hospital. They have increased in number; and they return again and again, and bring their friends from far and near.

A True Seeker.

One of the patients of the Guru caste came to the dispensary and later to the hospital for a small operation. Her mind seemed to open up to Christ most wonderfully, and she has been earnestly reading the Bible and marking what she did not understand, in order to ask its meaning later. Some time ago she said, 'I have a little light, and I want more.' When she told others in her village about Christ, the women tauntingly said, 'You are almost a Christian!' She replied, 'Wait, I shall soon become an out-and-out Christian.' Again a few days ago she said to me, so simply and earnestly, 'I have lost the Way, and you must show it to me.' She is a woman of poise and dignity and influence, not only in her own self but also on account of her caste, which is that of the religious teachers. We pray that she may indeed receive Christ into her life fully.

Bible-Women's Work with the Patients.

Our faithful and winning Bhagubai continues to hold the attention and the respect of all, whether in the service, at hospital or dispensary, or in the nurses' Bible class, or at the homes of the patients where not only the women, but also the men of the neighbourhood listen to her simple and telling recital of the Gospel story aptly illustrated by such tales as the Indian loves. She knows how far to press her point without offence, for the listener to ponder over at her leisure. During the latter part of the year two additional Bible-women have followed up the patients in their homes.

Limitations, but Expectations.

This year the nurses have not been given regular instruction as there has been no Superintending Nurse. But they have had some class work, and have improved very much in general efficiency in the wards. The anticipated addition of

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Miss Johnson as Superintending Nurse, the valuable help of Mrs. Ernest Hume as a nurse assisting at operations and at other times of special need, additional Bible women, and a growing confidence in the hospital among patients of all religions—these help to make us feel that we can do more than ever for their sick bodies and with God's help tell them of Him who loves them."

Encouragement at the Dispensary.

DR. STEPHENSON adds :—"The dispensary continues to be my special trial, pride, and joy. The numbers are increasing, and—good to relate—the new-comers are brought by old patients. The increasing attendance of higher caste patients is gratifying, because, while all are welcomed and receive the same amount of attention, yet hitherto high caste women have held aloof.

Another gratifying item in connection with all this work has been the voluntary giving of money for treatment and medicines. And it holds true in India as elsewhere, that gratitude reaching down into one's pocket book is the genuine article. God is abundantly answering our prayers and crowning our efforts with success."

Day Schools for non-Christians.

Miss EMILY BISSELL reports :—"During the last year about two hundred girls have attended these schools with fair regularity, forty-five in the Ragged School outside the city, ninety among the Marathas and Brahmans, and sixty in the Weaver's Quarters.

Interesting Incidents.

A new mistress in the weavers' school has infused her pupils with much of her own enthusiasm. The number in the school in the Maratha quarter has so increased that an assistant has been necessary. At the very properly dubbed "Ragged School," a few garments wisely distributed during the first days of the cold season have brought up the average amusingly—and pathetically.

One bright Mohammedan of ten was betrothed during the holidays, and kept at home thereafter, lest forsooth her fiancé chance to glimpse her coming and going! From such a fate Allah preserve her, and make us willing to release her from further school attendance!

Another promising girl of thirteen, a leader among the others, was married also before the holidays. Jupiter was then about to enter the constellation of Leo; and while his august presence lingers there, no Brahman dare consummate his son's or daughter's nuptials. So if Harini were not married immediately, then in the two years which must elapse ere Jupiter takes leave of Leo she would become the *béte noir* of Brahman society, an old maid—of fifteen! So her father accepted the proposed offer of marriage with alacrity, and Harini left school.

Three months later she came back to her father's house to celeberat the Dipvali Festival (i.e. the Festival of Lights, in October). Then she stole a short visit to her *Bai* (respected lady). The period of girlhood was overpassed ; a dignified young woman stood and talked with a serious view of life.

One of Harini's classmates, after completing our little course, has begun to attend the larger Girls School for further study. An indulged child, she took advantage of the indulgence, obstinately refusing to let the question of her marriage be discussed even before Jupiter settled it for two years, and she declared her intentions to continue study. Meanwhile the distressed parents wait in fear and trembling, and long for this 'crossing' to be over. God give all of us teachers to appreciate our opportunities in these schools and to use them for him !"

Evangelistic Work.

Rev. H. G. Bissell reports :—"The constantly growing institutions of the Mission, have always drawn very largely on the missionary force. However in October, 1907, the Mission began making definite plans for designating one missionary to give most of his time to the work of preaching to non-Christians and of stimulating the churches. It is a field of limitless opportunities and possibilities. The colder months, *i.e.*, from November to March, permit much touring, especially among the more rural churches, some of which are without pastors.

During the year in review an initial, though somewhat hurried, tour of the Mission was made. In each station and district the response was gratifying. The pupils in all our principal schools are a large number and a picked company with whom to talk on the vital things of religion. The people in the common lines of work, like farmers and day labourers, always find time here in India to converse on religion. Many in the higher social circles and more remunerative persuits are interested to hear teachings concerning the higher life to be lived in a daily walk with God and in daily ministries to men's needs. The semi-annual gatherings of the different Associations, which have long been organized in the mission for more unified Church work, are important occasions for presenting and discussing phases of Christian thought and methods of Christian work. Altogether this first year of the effort to emphasize the direct preaching of the word has proved beyond a doubt the wisdom and the fruitfulness of the plan. May it be possible in the coming years for the Mission to designate more workers, both foreign and Indian, to push this somewhat neglected phase of our work !

As the year closes, one tour has just been made in parts of the extensive Sholapur district. In a Native State we found Christians who

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had been subjected to persecutions because of their new faith. With tear-filled eyes strong men and their wives told us of tortures to which the followers of Jesus had been subjected, the results of which had left some maimed, others with injured eye-sight and with painful back aches. They were bearing about with them on their bodies these marks for the Lord Jesus. At one meeting I read to them from parts of the 11th chapter of Hebrews the list of the faithful and then as follows: 'Who through faith escaped the edge of the sword were tortured not accepting their deliverance, had trials of mockings and scourgings, of bonds and imprisonments, they were stoned, they were tempted being destitute, evil entreated, wandering in deserts and mountains'—and one and another called out in the meeting 'Would you like to add a few more names to that list? We have endured those things. How long ago did those people live?' In the face of such sufferings for His name there were a dozen baptisms at that very meeting, of candidates who had waited for months to have Mr. Hazen come and baptise them. It was a happy day for him and us all and for the 300 or more people, Christian and non-Christian, gathered from several villages that Sunday—some walking 16 miles. There should be half a dozen well trained Christian preachers travelling through that region the year around to push the work and a missionary family at Barsi as superintendent.

The Marks of the Master.

Mrs. R. A. Hume reports:—"In Ahmednagar there are eight Bible-women and eight Bible-readers. Three times a week these women, together with the wives of the theological students during the Seminary term, have studied regularly with me Bible lessons in Luke, First Corinthians and the Gospel according to John. They have committed to memory many portions of Scripture.

Bible-women's Work.

The Bible-women find entrance to the homes of all castes and communities in Ahmednagar. They go to their work in pairs, each in a separate section of the city. The women who work in the hospital and dispensary find especial opportunity to open up new homes constantly. More houses of Marwadis, i.e. members of a wealthy merchant class, have been opened than ever before. Brahmans, Mahomedans, Goldsmiths, Weavers, Carpenters, and also all kinds of artisans are reached, as well as the depressed and outcast classes. We have encouragement on all sides.

Among the weavers the work is very promising. These simple industrious people, while at work in the streets on their 188 feet lengths of warp, quickly gather around a Bible-woman or missionary, and intently listen to the Christian message. A suburb of Ahmednagar

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High School Preaching Band, Ahmednagar.

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has some interesting women of good caste who often send for the Bible-women and gladly listen to their story about the Lord Jesus Christ.

We find the work absorbing. Many know the truth, and believe it, but on account of caste and family ties they are held back from making a Christian profession. Oh, that they might have courage for the final step and take a stand on our Lord's side!

Chapin Home. This home for women fills a real need. Homeless women, young widows and deserted wives find in it an abiding place. All the inmates are expected to earn their living. They are taught to read and write, and they have daily lessons in the Bible. The majority of the women at present work at making lace in the lace-school. The numbers in the home have varied between ten and fifteen. Two of the women have been married during the year. Two are in the Catechumens' Class. Several have found work and gone elsewhere. The funds for this institution have always been privately supplied."

Balbodhmewa. Miss EMILY BISSELL reports :—"The principal step in advance this year in connection with this sixteen-page monthly magazine, 'Instructions and Fruit for Children,' is the contract with the "Times Press" in Bombay allowing us to use its old blocks for a stipulated sum. This adds greatly to the variety of the illustrations. A reversion to the old custom of a page for puzzles and 'fun' has called new attention to the paper from schoolboys and girls.

Industrial Home for Women. This has taken on a new aspect, including only those who for grave reasons may not be admitted to the Girls' School or the Chapin Home. They still earn their living by the lace industry, but the number is necessarily small. God guide in this undertaking!"

The first year's work. DR. ERNEST HUME reports :—"This my first year's work in connection with the Marathi Mission has included, beside the principal duty of language study, some activity in the following lines.

(1) Teaching Practical Psychology to the English class in the Theological Seminary during its last term of five months, and teaching the Life of Christ to the sixty-seven boys and girls Christian and non-Christian in the two upper standards of the High School, beginning with the new term in November.

(2) Personal work with Brahman boys. Reading with them the New Testament and Whittier and Longfellow, helping in preparation for college entrance examinations, walking with them, going to their homes and having them at my home, and especially praying with them

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—such efforts of Christian friendliness have helped not only to make friends of them but also to influence some at least with the distinct desire to live in the kingdom of God.

(3) Personal work with Brahmin gentlemen. Calls at their homes, interest in their various affairs, helping in sickness, long walks, meeting with a small company of them in the dome of the New Church for *dhyān*, i.e., meditation and prayer, praying with them out of doors, in their homes, in my home, writing to them—various kinds of such personal intercourse have opened for them, I believe, a new view of God and Christ and faith and love, and on the other hand for me prized and glad connections, indeed in one case the very unusual privilege of spending two days and two nights in a Brahman's home, being his guest and eating his food.

(4) Editing the 'Dnyanodaya' for some weeks and writing articles and pamphlets.

(5) Lecturing in Ahmednagar, Poona and Wai; also helping to arrange for two series of English lectures and one series of Marathi lectures in Ahmednagar."

New Workers for the High School.

MR. C. H. BURR reports:—"Mrs. Burr and I have been in India a little over a year, and during that time we have been studying the language and the people. It has been very hard for us to keep out of active work this past year and to concentrate our energies on the language study, when there is so much to do and there are so few to do it. Many of the people are low morally, mentally and physically and as I begin work now in the High School, one of the greatest privileges of my life is to be able to associate with the boys and try to help them to a higher plane of living. It is fascinating work and well worth while.

Mrs. Burr and I have charge of the dormitory in which about 250 of the High School boys live. We are anticipating great joy in working among these boys. They are earnest and very appreciative of all that is done for them."

THE PARNER DISTRICT.

The work of the Parner District is in charge of Dr. and Mrs. R. A. Hume. Rev. Lahuji Hiwale, pastor of the Hanga Church, is his assistant.

Portland's Gifts.

The Parner District comprising about one hundred and twenty-five towns and villages west of Ahmednagar city, is considered the special foreign parish of the State Street Church, Portland Maine, of which the Rev. Raymond Calkins, D.D., is pastor.

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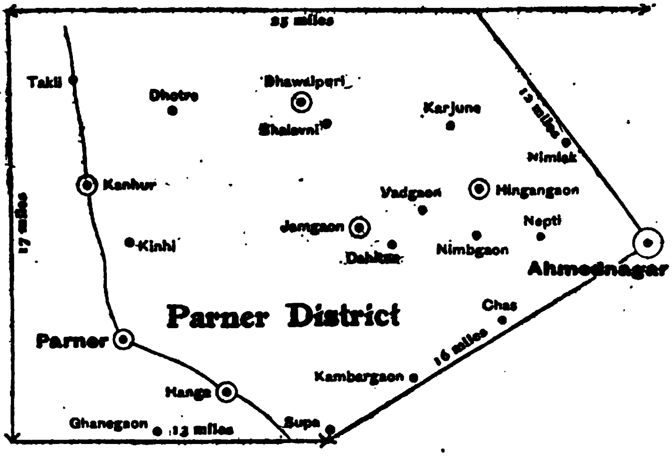

PARNER DISTRICT:—Population 71,000.

Number of Villages in District	125
Number of Churches	7
„ Communicants	457
„ Rec'd on profession in 1908	21
Total Christian Community	871
Contributions for 1908	Rs. 445-5-9 =$148

Biblewoman resident at Hingangaon.

Number of Pastors	4
„ Preachers	6
„ Bible Women	1
„ Schools	16
„ Teachers	17
„ Christian Pupils	52
„ Non Christian Pupils	277
„ Sunday Schools	20
„ S. S. Scholars	425

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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For three years this church has supplied one half of the cost of all the churches, schools and agents employed in this district. Also, two members of the same church have been paying $400 a year toward the support of an industrial missionary in Ahmednagar. In addition, in 1908 some members of the church sent a special sum of $657 to erect buildings in the town of Nimlak. Through this gift a row of substantial buildings was put up, including one good-sized hall to serve for church and school purposes, three rooms for the pastor, two rooms for the teacher, and one room for the Biblewoman. The total cost for land and building and everything was $586. The difference between this amount and the $657 given, was used for partly paying for a much needed plot of land in front of a Home for orphan boys in Ahmednagar city.

Mutual Value of the Connection.

Helpful and encouraging as is the pecuniary support from the State Street church, fully as valuable is the spiritual stimulus which comes to the Indian workers. Twice a year the workers send personal letters about themselves and their work. Personal replies to each letter have come to the workers. These letters are read at the monthly meeting. When a lady who has been confined to her bed for years and cannot sit up writes inspiring letters to her representative in India, this enables the workers partly to realize the spirit and sacrifice of those at home who pray and rejoice, as well as who send money. The whole body of agents has been quickened by such correspondence. And the home pastor says that the reflex value to the State Street Church has been very informing and uplifting. In 1908 the foreign missionary offerings of the church had increased fourfold over the amount given four year before. The missionary and agents of the Parner district are most grateful for their helpful connection with such a chnrch and such a pastor.

Early in the year a separate church was organized in that town of Nimlak.

Developing Independent Leaders.

One of the most important matters for the development of a strong Christian church and community is activity and self-reliance among the members who have no pecuniary connection with the Mission. In every church there is at least one selected secular leader who receives nothing from the Mission. In one small town such a leader collected in one week Rs. 22 to supply the pay of the Mission teacher in that town for two months in order that he might not be transferred elsewhere. In appreciation of this service and of his former faithfulness a formal consecration

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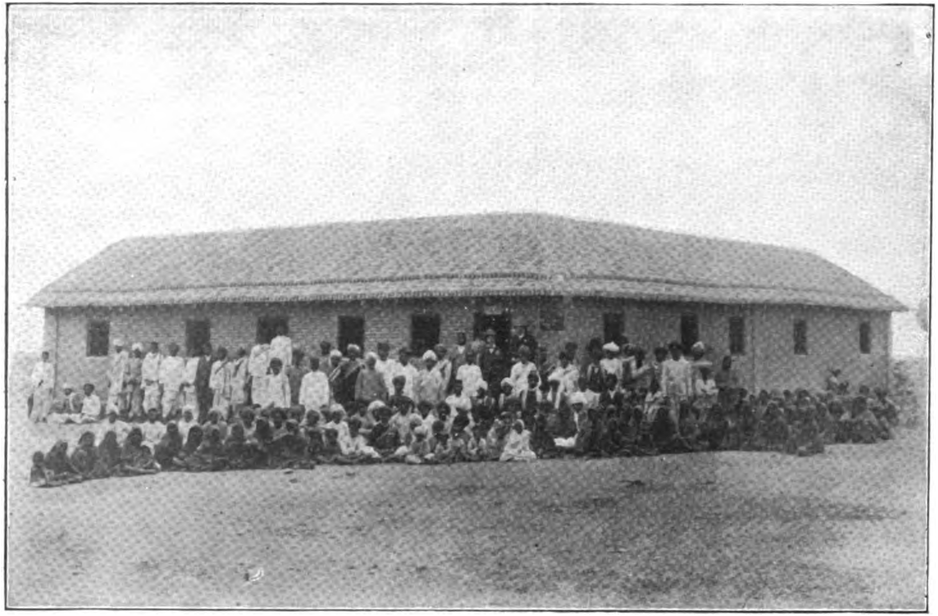

New building for Church, School and Agents' houses at Nimlak, Parner District, built by the State St. Church, Portland, Maine.

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of him to the office of leader was performed; the missionary and several ordained ministers prayed and laid hands on his head, and then a silver ring (costing fourteen cents), with the first letters of the Marathi word for "leader" engraved on it, was placed on his finger. The ring belongs to the church, as its mark of a formally appointed officer, and can be transferred to another person whenever the church and missionary deem this desirable. The plan is formally to induct into the leader's or deacon's office a worthy and wide-awake man in every town, and to place on his finger a similar mark of office. This follows the Indian way of placing responsibility on strong men, and through them of getting things done for the community.

KOLGAON DISTRICT.

The Kolgaon District was in charge of Rev. H. G. Bissell until the October Mission meeting. It is now conducted by Dr. R. A. Hume. Rev. Balavantrao C. Uzgare is assistant to the missionary. Mr. Bissell writes:

New School-house Church.

"In the annals of Church life in this district three events are especially significant. In the matter of equipment, the Mirajgaon Church along with the school there has come into possession of a new building in which to hold Sunday and other preaching services. It was built by friends in America. The school and the church at Mirajgaon invited two local associations to send pastors and delegates to participate in the joint opening service. Many invitations had been given locally and the 'school-house-church' was well filled with Government native officials, townsmen of various social circles, children in large numbers and many women. Greetings and words of congratulation were spoken by Christians and non-Christians during the service. It was a red letter day for the school, the church and the town. May it mark a new period in that region removed 32 miles from Ahmednagar, which is the nearest centre of any Christian influence!

A Second Generation Pastor.

There are five churches in this district. Of the two ordained pastors one was settled as the year closed, Rev. V. C. Uzagare, over the Kolgaon church, where his deceased father was for years the only convert and his older brother Rev. Shankarrao Uzagare was pastor for some years. Rev. Vinayakrao has been acting pastor for nearly three years and after the conclusion

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of the Seminary course was called to be full pastor. The ordination services called up passed days and experiences, and were full of meaning for the future. Kolgaon is an important centre with a well-equipped school, with a history and a growing Christian community. Each of these five churches gives regular contributions to the Indian National Missionary Society. It is hoped that before very long one station formerly connected with this district will be occupied by the I. N. M. Society.

Encouraging Items.

In one Church some members bravely but in love fought against illegal marriages between Christian and non-Christian parties, and were successful in preventing such ceremonies as would have surely brought disgrace to all. Still another Church has taken some fields from Government pasture lands on a few years' lease to cultivate them and turn in the proceeds to Christian work among them. In another village a company of eleven leading men in their own caste circle were baptized before a large crowd of their Hindu relatives and acquaintances.

Value of Village Schools.

The village schools are one of our most valuable assets in mission work. There may not be great and startling things to report about them, nor can the best of their work be tabulated. They are leavening, enlightening, enriching the various communities in which they are located. The teachers do remarkably well with their very limited resources. In all of the schools various castes are represented, indeed in one school there are five castes. During the year in review two new schools have been opened, out of the ten for which very urgent petitions have been received from villagers.

Opportunities of Education among Village Pupils.

The ambitions of the pupils are on the rise. They want to study beyond the village standards. The friends and parents of many at great sacrifice send them to higher institutions. But not less than a dozen children from the Kolgaon district schools are sadly disappointed this year because at the close of the annual examinations in November they have advanced beyond the primary schools; to go on further would involve leaving home and a total expense of about a dollar and a half a month, which is utterly beyond their resources. The times call for thinkers and doers who have had intellectual and religious training. 'Educate the people,' was Lincoln's cry in America. "It's worth while doing it in both hemispheres."

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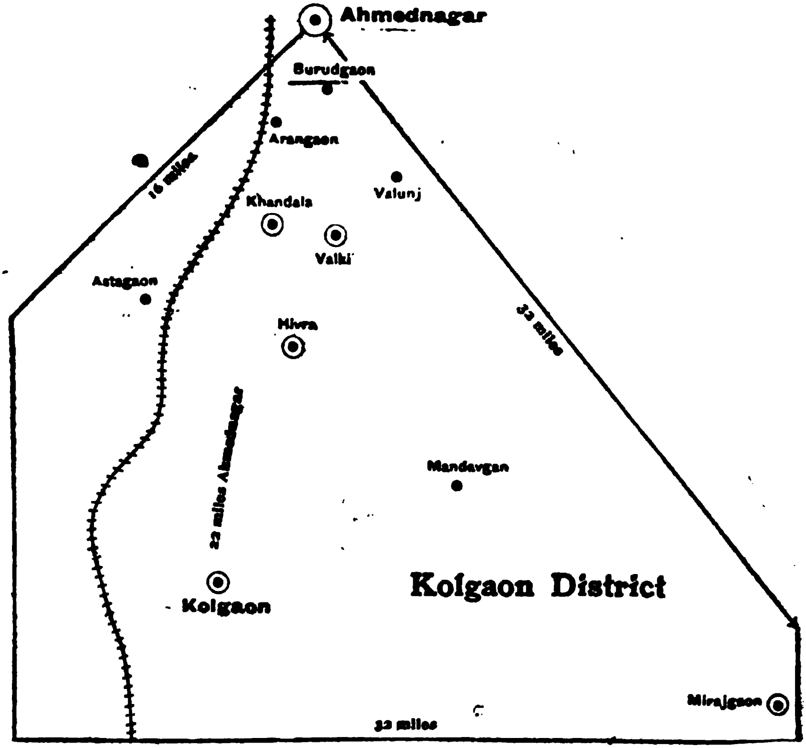


KOLGAON DISTRICT:—Population 53,000.

Number of Villages in District	90	Number of Pastors	2
„ Churches	6	„ Preachers	5
„ Communicants	341	„ Biblewomen	5
„ Rec'd on Profession in 1908	31	„ Schools	13
Total Christian Community	634	„ Teachers	14
Contribution for 1908	Rs. 323-8-0	„ Christian Pupils	81
	=$108.00	„ Non-Christian Pupils	250
Biblewomen reside at Kolgaon, Mirajgaon and Ahmednagar.		„ Sunday Schools	16
		„ S. S. Scholars	644

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

THE JEUR DISTRICT.

The Jeur District has been in the charge of Mrs. Henry Fairbank (neé Miss Moulton). Rev. Bhaurao G. Bhingardivi is assistant to the missionary.

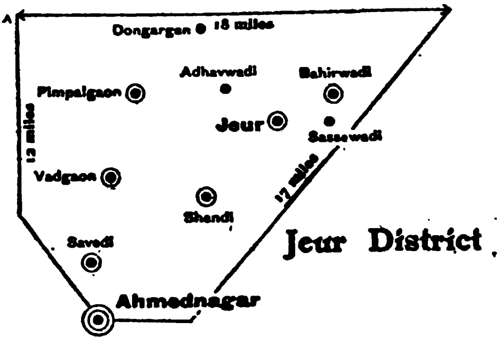
Special Medical efforts.

Mrs. Fairbank writes :—"During the last four years the ladies in the Ahmednagar Woman's Hospital have helped very much in the work of this district. One who visits the people of the villages, realizes the great need along medical lines. One motherless baby of but three weeks was brought into the hospital, and was cared for for a year; and the village was almost as proud of the sturdy, healthy boy, who was brought back to his father's home, as were the doctors themselves. But very few feel that they can leave their homes, and go into 'Nagar for treatment. For ordinary cases among these there have been medicines sent out. Simple remedies are always given to the schoolmaster or to the preacher, with instructions that they are to be given to any one in need of them. During a bad season of ophthalmia one of the first duties of a schoolmaster is to put medicine into the eyes of every scholar present.

Some of the pleasantest experiences of the past year have been when Dr. Stephensen could go out to one of the villages for an afternoon. If possible, notice would be sent beforehand; and then but a few minutes would be needed to have a goodly crowd of those in need of medical attendance gathered. In one case, where notice had to be given quickly, a town-crier went up and down the streets with his drum, calling out that the lady doctor was in the village and would help the people who would come to her. Either before or after seeing these, visits would be paid to the houses where women were too ill to come to her. Besides helping many people at the time, such occasions have done a great deal in removing prejudices against the hospital and foreign medicine, and have made the Bible women more welcome in the homes.

Special Evangelistic Efforts.

During the year, Rev. H. G. Bissell has visited several villages, and spoken to both Christians and Hindus. The many years that the district was in charge of Mrs. Bissell, and later, of her son, endeared them very much to the people, so that the people gladly stayed at home from their day's work in order to hear Mr. Bissell's message. Once a month, when the workers gather for receiving their pay, there is always time given for the reports of the past month and for some helpful message for the



JEUR DISTRICT:—Population 17,500.

Number of Villages in District	30	Number of Preachers - -	2
„ „ Churches - -	6	„ „ Biblewomen -	2
„ „ Communicants -	432	„ „ Schools - -	8
„ Rec'd. on Profession in 1908 - -	5	„ „ Teachers - -	12
Total Christian Community-	767	„ „ Christian Pupils-	69
Contributions for 1908 Rs. 172-7-9	=$57.00	„ „ Non-Christian Pupils - -	143
Number of Pastors - -	2	„ „ Sunday Schools -	8
		„ „ S. S. Scholars -	284

Biblewoman resides at Shendi.

NOTE :—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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coming month. Three times Mr. Bissell was present, with a most helpful message for the workers; and once at the time of the big annual pilgrimage, he, together with the Christian workers of the district and the Theological Students from Ahmednagar, went to preach at Dongargan, a sacred place of Hinduism.

A great deal of the burden of the work this year has fallen upon Rev. Bhaurao Bhingardive, who for some time has been my right-hand man in the Jeur district. It seemed best that he should be ordained, as this would enable him to officiate at marriages, baptisms and the communion table. The ordination came on the 28th of March, and his statement of personal experience was interesting. Three or four years of his early life he spent at Bhuinj and Panchgani in close connection with Mr. and Mrs. Wells; and the persecution endured in that district, especially at Wai, by Mr. Wells, made a great impression on the mind of the boy. The work done by Bhaurao is as follows: he inspects the eight schools of the District every month. On stated days of the week he preaches in stated places to non-Christians, generally in company with other preachers of the district. He attends all special occasions, such as marriages, baptisms and communion seasons. Concerning all important matters he is consulted by the missionary in charge, and he is invaluable for giving advice and for carrying out what has been agreed upon."

The Assistant Superintendent.

THE VADALA DISTRICT.

The Vadala District is under the care of Rev. and Mrs. E. Fairbank, Rev. Shetiba P. Gaykwad is pastor of the Vadala Church and assistant to the Missionary. Mr. Fairbank writes:—

"During the first two months of the year the district was in charge of Rev. Henry Fairbank. He went around the district and followed up the work as only one who is on the spot can do. After March the Mission were compelled to put the district under our charge, although our strength and time were fully occupied at Ahmednagar with the charge of the High School. On account of the condition of our forces there was no other way open to the Mission. So we reluctantly took charge.

The method of superintending the large district was to depend more than ever on those of the native agents who could carry responsibility. Pastor Shetiba, who has been more than once called on to help when a missionary had to go on furlough, was asked to take

Management.

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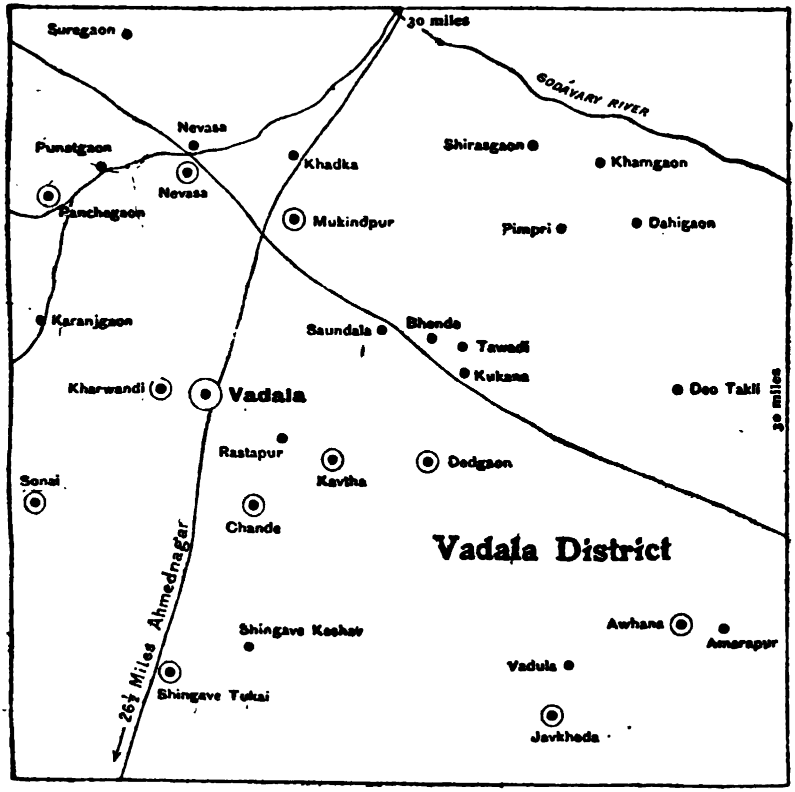

VADALA DISTRICT :—Population 60,000.

Vadala is 26½ miles North-East of Ahmednagar.—See large map at front of report.

Number of Villages in District	150
" Churches	12
" Communicants	1889
" Rec'd on Profession in 1908	108
Total Christian Community	3504
Contributions for 1908	Rs. 821-14-3 = $274
Number of Pastors	8
" Preachers	12
" Biblewomen	8

Number of Schools	29
" Teachers	52
" Christian Pupils	552
" Non-Christian Pupils	474
" Sunday Schools	29
" S. S. Scholars	1275

Biblewomen reside at Vadala, Dedgaon and Kharvandi.

No resident worker lives at Amarapur, Suregaon or Sonai.

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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immediate charge, referring all important decisions and financial matters to us. For a number of months I went out to Vadala regularly on Saturdays to meet Pastor Shetiba and the agents who needed to see me about the work. A few times Mrs. Fairbank and I were able to go out for three days, including Sundays, and thus see a little more of the work than otherwise. In this way and by constant correspondence we have done the best we could for the district.

Faithfulness.

If a missionary could have been on the ground much more could have been accomplished but it is matter of great gratitude that the district has been so independent in its work. Pastor Shetiba and others have stood out grandly in the charge laid upon them. The Mission has rightly acknowledged Shetiba's excellent work by asking him to become the assistant of the missionary.

An incident of faithfulness to responsibility is not out of place. One of the pastors had the unusual opportunity offered him of attendance on the Theological Seminary courses. He had long desired this privilege and was most eager for the benefit he would derive. But difficulties arose in his parish, which, with the missionary absent, could not be left to a substitute. He, therefore, sacrificed the long desired privilege, stood by his post and successfully settled the difficulties in his church.

Churches.

It is a matter for gratitude that the spirit of independence in the district is on the increase. The desire to set the churches on their own feet is constantly gaining and ways and means are being found for doing more for the maintenance of the pastors. The people are poor but with better times through better harvests, I am convinced that the older and stronger churches will be able to take up their own burden and carry it.

Although the crops of the earlier part of the year were very poor the annual harvest festival was observed at Vadala as usual and a goodly sum was contributed by those in attendance. The management of such gatherings successfully by the people themselves without any assistance from a missionary marks a most hopeful sign in advance. This all tells for the independence of the churches.

Schools.

The village schools, although affected at times seriously by the poor harvests and the consequent lack of work for the poorer classes, have on the whole maintained themselves very well during the year. Government decided a year ago to give larger grants-in-aid to such schools with the result that we received in grants this past year more than twice what we have ever received before. Some of these

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schools are well-attended by all castes of the village. In my experience of ten years we never before had such large schools, attended by all classes of Hindus and Mohammedans, as at the present time in five or six villages. The attendance in these places has varied from fifty to seventy-five pupils in a school.

Boarding Schools.

At Vadala itself there are three schools:—(1) A Girls' Station School, (2) A Boys' Station School and (3) A Middle or Anglo-Vernacular School.

The Station Schools are primary schools with more grades in them than the village schools, covering five or six years of study. They are composed of both boarding and day pupils. Pupils are received from the village schools on examination into the higher classes. The Middle School is a step above the Station School and covers three years of study with English throughout the three grades, and prepares the scholar for the High School.

The Middle School has been larger than ever during the past year, with an attendance of sixty-two, and opening its new year in December with an enrollment of eighty-eight boys and girls. The outgoing class numbered thirteen, nine of whom have been sent to the High School at Ahmednagar.

The Boys' Station School has had a full attendance, some seventy boys. The fifth or highest grade of this vernacular school sent up seven boys to the Normal School at Ahmednagar.

The Girls' Station School and the Lace School and industry have been managed by Tarabai Prataprao. The schools as well as the boarding department under her care show how well she has carried her responsibilities.

One of the red letter experiences in the calendar of these three schools was the C. E. Rally at Ahmednagar, when the children, a hundred strong, went in, most of them on foot, to attend the convention.

The Vadala church reports receiving into its membership on confession of their faith 56 pupils from these three schools on one Sunday during the past year.

Biblewomen.

The work of the Biblewomen is reported by pastor Shetiba as being regular throughout the year and attendance at their meetings and study classes as unusually good.

Financial.

The cost of maintaining the work of the entire district for one year is almost $8000 of which $2438 is received from the appropriations of the American Board and the Womans' Boards.

The close of the year finds Mrs. Fairbank and myself back in Vadala, having been relieved of the Ahmednagar High School."

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RAHURI DISTRICT.

The Rahuri District continues under the care of Dr. and Mrs. Ballantine. The Rahuri Church has no pastor.

Mrs. BALLANTINE has written the following report :—"The close of this year sees a condition of success in the work, that could hardly be believed would come to pass even five years ago.

A Measure of Success.

The extensive breaking down of caste prejudice as to school attendance is worthy of note and indicates the trend of to-day. In our largest and most important village schools, children of good caste are in the majority. The farmer caste predominates, but other castes and even Brahmins attend. In our place a Wani (high caste) girl comes regularly to a school held in the Mahar (out caste) Rest-house. In some schools not one Mahar child is to be found—all are from the castes. Our most earnest requests for schools now are from townspeople. They are ready to promise buildings, furnishing and children if we can give them a teacher. We could place to-day twenty masters, trained for village work, if we had the men and the money.

Territory from the Methodist Society.

The territory lately taken over from the Methodist Society has a population of about five thousand. Two hundred and eighty baptised people are among these, ignorant of the first principles of Christianity like so many villagers, but ready to be taught. The Hindu community there is filled with strange superstitions as to Christianity but wants schools for its children. Now, when the people are ready to put a 'shoulder to the wheel,' is the time to drive on.

Timely Help.

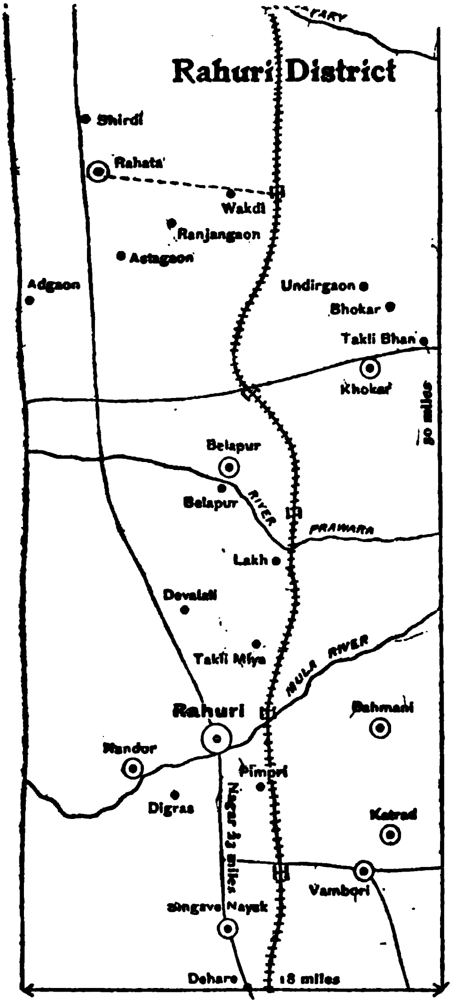
In one of these villages a man who was excavating a well was seriously injured by an iron bucket falling on his head and was lying inconscious at the bottom, when one of our masters appeared on the scene. Three men had successively gone down to rescue him but as he seemed to be dead they were afraid and had given it up. Others were sure that a devil had gotten hold of him and brought offerings of cocoanut, &c., &c. The master directed how a rope should be used and the man was soon out. He was unconscious for some days but finally came back to life, is the master's fast friend, and sends his children to our school.

Conference of Churches.

A conference of the Vadala and Rahuri churches was held here early in October. The addresses were full of spirit and interest. The practical outcome of the Conference was that Rs. 108

RAHURI DISTRICT :—Population 95,000.

Rahuri is 20 miles North of Ahmednagar. See large map at front of Report.



Number of Villages-	168
„ Churches-	9
„ Communicants -	991
Number Received on Profession in 1908	43
Total Christian Community -	2338
Contributions for 1908 -	Rs. 529-12-5 = $177.00
Number of Pastors -	5
„ Preachers	5
„ Biblewomen	5
„ Schools -	27
„ Teachers -	40
„ Christian Pupils -	306
„ Non-Christian Pupils	220
„ Sunday Schools -	29
„ S.S. Scholars	620

Biblewomen reside at Rahuri and Dehare.

NOTE :—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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were pledged towards the salary of two pastors, one for each district. Rs. 150 has been promised by the Council of the Churches for the same purpose. The two pastors have been selected and will be in their places by January. This arrangement leaves Rs. 50 additional to be raised by each district from local churches. This is a definite advance in self-support.

Boarding Schools.

The instruction in our Station Schools is thoroughly good. The outgoing class of the A. V. School passed a fine examination. Ten boys received certificates for passing the First Grade Drawing Examination. Brahmin, Kunabi, Mohammedan and Christian boys sit side by side in this school and work and play happily together. In the Third English Class a Christian boy stood first and a Brahmin second in rank.

Y. M. C. A.

The Y. M. C. A. has done a good work in Rahuri. Third A. V. boys, masters and young men from the town, Brahmins and Mohammedans, form its membership. Meetings are held alternately in Marathi and English and are literary or religi us. Athletics and socials find a place. Ladies are invited to the latter and refreshments are served. Subjects discussed in its meetings are of vital interest. Full members are doing active, aggressive Christian work.

The New Mill.

Nothing so unusual in the work of our school boys as the new American hand-mill for grinding grain was ever introduced. Grinding with the native mill is women's work and scorned by the male sex. Extra precautions against such unpopularity were therefore taken from the first. As soon as the mill was set up volunteers were called for. The thirty boys who responded were divided into three classes and given separate times for work, one hour daily. Then all the Christian people were invited to the opening. The mill room was decorated with pictures and flowers, the mill was turned by the guests and refreshments ended the affair. Each boy earns about three annas a week and as a rule only the best use has been made of the money earned. The increase in self respect has been marked. A long 'waiting list' has been made of boys who wish to join this 'Club.' It is real work with real pay.

The Lace and Kindergarten Class.

The lace class is paying its way. The Kindergarten has been large and very interesting. A branch class from the Mang Wada (an outcaste quarter) attends.

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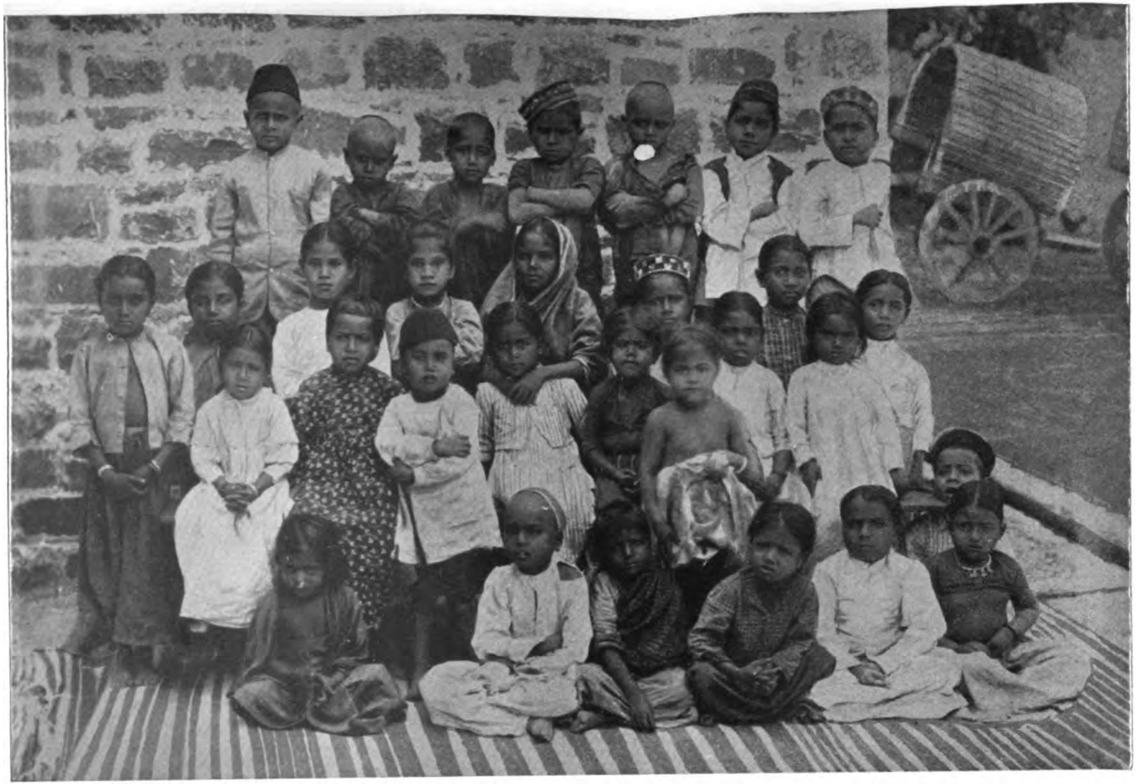

The Rising Generation, Rahuri.

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Woman's work.

The work of the Bible women has been unusually fruitful. In one of the villages the head man's sister has learned to read. She can repeat whole chapters of the Bible and knows much of the Christian religion. Her immense nose-ring caused a sensation when she appeared with other women at the semi-annual examination. We continually meet with friendly women of high caste who have been helped at our dispensary or at the Ahmednagar Woman's Hospital. To one of these we said 'You should be very grateful to Dr. Ruth who has helped you so much.' 'No' she said. 'I am most grateful to the God father who gave her this skill.' Often at the Dispensary this gratitude takes the form of worshipping the doctor and gives him the opportunity of pointing to the giver of every good gift.

Dispensary.

The Great Miracle.

Many of our Christian women, busy with little children and household cases, spread the good news. One such told of her conversation with a Brahmin who was listening to her words to a circle of women, whom she had gathered about her. After much talk in which he tried to confuse her, he said, 'In the ancient days you speak of, there were *miracles*. Show me one of these and I will believe.' And she answered 'See me! I am a woman of low caste speaking to you, a Brahmin, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?'

A Hindu Marriage.

We have been often troubled when some school girl over whom we have spent much love and labour is married without our consent to a Hindu. We have lately been reminded that God's purposes for his dear children are not to be thwarted even by this means. One girl married less than two years ago in this way, practically sold by her father, has taught her husband to read. He has bought for her a beautiful Bible and he wishes her to spend all her time in teaching the women of that village.

Want of Money.

One note of a minor key must be struck before we close. Our funds have fallen off very largely this year. The Christian Herald fund is closed. The usual donations from home have much decreased. Much of the strength which should be spent on more important work has to be given to raising money. The Dispensary building still stands unfinished waiting for money to complete it. Our school children received no clothes at the usual time this year and many are

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poorly provided with garments for this cold season. Yet we have heard no word of complaint from any one and are thankful that the children have helped us to bear this burden so cheerfully."

THE SIRUR DISTRICT.

The Sirur District is in the charge of Mrs. R. Winsor, assisted by her son, Mr. David Winsor. Rev. Daulatrao R. Shinde is the pastor of the Sirur Church and acts as general helper in the district.

Church Prosperous.

Mrs. WINSOR writes :—"The church has a good report for the last year. When I say that all is absolutely peaceful, it means that all is most prosperous. The Christian Endeavor Society is a great help to the church. Their preaching committee, called 'The Committee of Gospel Service' consisting of the teachers of the Station school and the pastor, has been doing a very good work, as they go to the surrounding villages on foot taking with them the blind boys whose singing and musical instruments are a great blessing. These boys are now well trained to this special work. It is a great attraction and crowds of people gather around the band of preachers as soon as they enter any village.

The Pastor has a regular service for adults who have no education, helping them to pray and take part in service and giving them such instruction as suits them. We have also a Sabbath School for non-Christians alone.

Children's Day

On this Sabbath in the morning the children take special part in the service. This custom was established by Mr. Winsor. We all look forward to the day with interest. The elder boys make little speeches on religious subjects and the girls have songs and hymns. All chant special music and the younger ones both boys and girls have an exercise in the Catechism. This service occurs on the last Sabbath of every month.

The little Church at Pimpalner, looked after by the Sirur Church committee, has held its own ; but the people much need a new church building. Its meeting place is the Chowdie or 'Rest house' and if that is occupied for the day, they have only the open air in which to worship.

In the District.

In the villages further away the work of the evangelist has brought forth fruit. The teachers have also been the harbingers of the Gospel of Peace. This is marked in Phalava. There was always quarrelling between the sections of the village. Now quarrels have been

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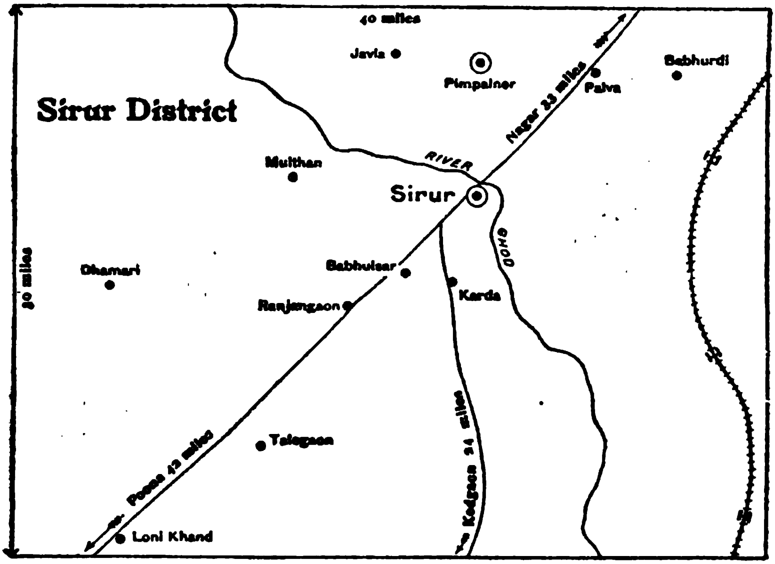

SIRUR DISTRICT:—Population 90,000.

SIRUR IS 33 MILES SOUTH WEST OF AHMEDNAGAR.

Number of Village in District	100
„ Churches - -	2
„ Communicants -	316
„ Rec'd on Profession in 1908 - -	25
Total Christian Community -	785
Contributions for 1908	Rs. 318-8-0 =$106-0-0
Number of Pastors - -	1
„ Preachers - -	2
„ Biblewomen - -	8
„ Schools - -	9

Number of Teachers - -	18
„ Christian Pupils -	198
„ Non-Christian Pupils - -	270
„ Sunday Schools -	11
„ S. S. Scholars -	770

No workers at Dhamari, and Multhan.

Biblewomen reside at Sirur, Loni Khand, Karda, Palva and Babhurdi.

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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settled and all unite in the meetings for prayer and praise in the school house. There have been several interesting conversions.

One new convert says, 'The preaching of the Word and my experience, my awful experience in the epidemic of relapsing fever, brought me near to God. When we were all ill, I could seem to hear the evangelist, saying 'Turn, turn to God.' When my life was spared I resolved to be a Christian, and to bring others to God; so the first thing I did after my recovery was to go to Sirur and to be baptised; but that is only half of the promise I made to God. The other half is to go to all the villages near my village and to lead others to God. I have some influence, and I thank God that he has helped me to say some words that have been blessed, and some others have found this near way to Him even by Christ the Saviour."

Bible Women's Work.

Although there is a large degree of "unrest" in many villages and one of our schools has been effected by it still the work of the Bible women has prospered as steadily and happily as ever during the last year. Our Bible woman at K, has a class of twenty-five heathen women who are daily studying the Bible. Many of them are in families that are asking for baptism in that village.

A native cart and oxen can be obtained for 25 cents a day. This will carry four Bible women. and they, making a village where there is a school, the centre, go from it to other villages singing and then telling the Gospel story. When they find any one who can read, they offer portions of the scripture. We can this year tell cases where the reading of Gospels given by a Bible woman has led to conversions. There are always many signs that God blesses the work of the Bible women.

Dexter Home for Widows.

We have cause for gratitude that our widows have shown great interest in the study of the Bible, and we feel greatly encouraged by their improvement in daily living. A friend who is much interested in Missions, and who was here at the time of their scripture examination kindly examined the class for us. She was greatly pleased with the result of the examination. I have now a very good woman who visits them and cares for them, giving them daily advice and instruction. They one and all are improving under her influence. We are indeed grateful to Mrs. Coffin and to Mrs. Allen who have made it possible to have this *Refuge* for the lonely widow in this region.

Boys' School.

Certainly we never knew the teachers of the station school for boys more interested in their work. One can never visit the school rooms but he finds each occupied with willing teachers and happy students, the latter taken from many castes. The teachers set

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Calisthenics—Beverly School, Sirur.

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the pupils a good example this year, for four of them received prizes for excellency in the Mission Teachers' Annual Examination.

Most important of all, many of these boys attended the class for inquiry during the year and several have expressed their faith in Christ and have united with the Church. The Christian Endeavor 'Indian Round Top' is still popular. After service every Sabbath the boys go to that hill for prayer and praise.

The Beverly School. A gentleman was asked the other day, 'Why are you having such beautiful flowers?' He replied 'That is because I love to cultivate them.' It is so with the girls. I love to cultivate their character. It is 'Line upon Line Line, upon Line,' pruning a little here, and a little there, but it pays.

Who helped to supply their education they know. They one and all are grateful to the ladies of Beverly and Glocester, for having them in yearly remembrance.

Their special meeting is that of the 'Little Workers.' They are ready to sacrifice much for it.

Good from Evil. I believe that the influence of the epidemic of recurring fever last year has been most salutary. Many have since expressed a wish to be trained nurses although others hope to be Bible women and teachers. One girl had a good offer of marriage. 'I would agree but I do want to study more so that I shall be more useful in the work of the Lord,' was her reply."

THE SHOLAPUR DISTRICT.

The Sholapur missionary force consists of Rev. and Mrs. William Hazen, Mr. and Mrs. M. A. Peacock, Miss E. B. Fowler and Miss M. B. Harding. Dr. and Mrs. L. H. Beals were transferred from Sholapur to Wai in October. Rev. and Mrs. L. S. Gates went on furlough in January. At about the same time Miss S. F. Wakeford of the Z. B. M. Mission came to Sholapur to co-operate in our women's work. Rev. Tatyaba Bhosle is pastor of the church and Rev. P. B. Keskar, M.D., has charge of a leper asylum, two orphanages, and schools in addition to his dispensary work.

Mr. Hazen writes:—"On the departure of Mr. and Mrs. Gates, in January 1907, the care of the whole Sholapur district came upon me, in addition to the educational work in the station which is under the care of Mrs. Hazen and myself.

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The workers in this district include one ordained general evangelist, Rev. Vishramji R. Chandkar, one ordained pastor beside the pastor of the Sholapur Church, preachers at Angar, Madha, Barsi and in the Nizam's Territory, and about thirty teachers in various villages.

Working Force.

During the past year, hard times and famine have prevailed, and consequently suffering has been common among Christians and non-Christians. Besides this many of the Christians have been compelled to suffer special hardships. In three villages there have been serious losses by fire, in some cases probably of incendiary origin. Some have had to suffer petty persecution that has tried them sorely. In one village, some of them have been accused by the police of participating in a murder, and have been tormented to make them confess. In other places Christians who were such chiefly in name, from unworthy motives, have shown a tendency to relapse into Hinduism, particularly in the matter of marrying their girls young, by Hindu rites. But we may well believe that the trial of faith through which many are passing will result in faith better grounded.

Times of Trial.

Barsi has been attacked with a severe epidemic of plague, which drives the people out to live in the open, and our Christian workers also have had to flee. Rev. V. R. Chandkar and his devoted wife have lived Christianity there for some years, and their lives are bearing fruit.

The Sholapur Church is working and growing, under the leadership of its pastor, Rev. T. S. Bhosle. Some changes in its leaders take place with transfers of teachers and preachers employed by the Mission, but the Church goes on adding to its numbers the fruits of Christian nurture in the Sunday School and the Christian Endeavour Society, as well as bringing in new converts, the fruits of faithful preaching and instruction by preachers and Biblewomen.

Sholapur Church.

The Sunday School we regard as one of our most efficient instruments for training our young people, and older Christians also, in Bible knowledge and in principles of Christian living. Teachers and pupils have entered enthusiastically into the study of lessons, and into preparation for the annual examination conducted by the S. S. Union. The weekly teacher's meeting calls together a good number, and the interest manifest is encouraging.

This district, in common with the whole country, has been moved somewhat by the new spirit abroad in India, and beyond question the next few years will witness a great awakening. The anti-

The New Spirit.

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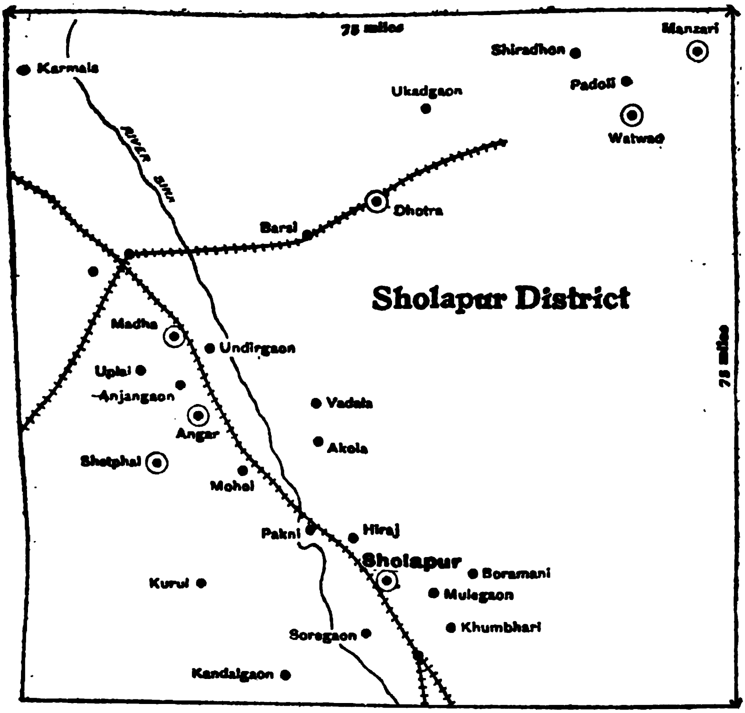

SHOLAPUR DISTRICT:—Population 700,000
Population of Sholapur City:—74,500.

Sholapur is about 150 miles South East of Bombay **See large map at front of report.**

Number of Villages in District	740
„ „ Churches	8
„ „ Communicants	910
„ Rec'd. on Profession in 1908	27
Total Christian Community	1667
Contributions for 1908 Rs. 489-10-6	= $ 163-0-0
Number of Pastors	3
„ „ Preachers	9
„ „ Biblewomen	9

Number of Schools	31
„ „ Teachers	66
„ „ Christian Pupils	237
„ „ Non-Christian Pupils	629
„ „ Sunday Schools	29
„ „ S.S. Schools	1453

Biblewomen reside at Sholapur, Barsi, Madha, Angar and Karmala,

No resident workers at Boramani, Kumbhari, Akola. Anjangaon Uplai, Undirgaon and Ukadgaon.

NOTE:—Every village where there is a school or a resident is represented by a dot. If there is an organized church, a circle is around the dot.

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Government and anti-European spirit is manifested to a certain extent, and is gradually filtering down from the educated classes to the lower castes and village people. There has been one prosecution for sedition here, and a pleader has just been suspended for six months for participating in a seditious meeting, but we are confident that the sober sense of the people will prevent their being led to extremes. The lack of education will hinder the right direction of their patriotic movement, and tend to make it turn into wrong channels, and so the opportunity for the teacher and preacher was never greater than now.

Boys' Boarding School

About one hundred boys live together in the 'Boarding,' as it is the fashion for the natives to call it. The master and his wife care for their physical needs, and keep them under proper dicipline, with the supervision of the missionary living in the bungalow near by. They are all expected to do any work there may be for them ; keeping their dormitories clean, clearing up the compound, carrying burdens and messages to and fro, sweeping and scrubbing the floors of the schoolhouse, whitewashing when necessary and watering plants and trees. All the boarding boys also are expected to work two hours or more daily in the workshop at weaving or carpentry, except the small boys who have a sewing class.

Caring for Young Men.

We have also a few boys who work outside, in the mills or elsewhere, and pay for their board. An increasing problem in our Christian community is how to provide satisfactory living arrangements for boys and young men who have left school and gone into work of different kinds, but have not yet sufficient means to marry. We need very much a young men's home to provide for such homeless ones, a place to sleep and to get good food at moderate cost, together with helpful and restraining influence, and we hope that before long some generous friend may provide us the means for it.

Health Report.

During the rains a good may boys suffered from malaria and had it not been for the skill and faithfulness of Dr. Beals in treating them and the careful nursing of the boarding master, there would have been a much larger fatality than there was. Apart from this the general health of the boys has been good. When we see how constantly the jumping bars are kept in use out of school hours, we can not but feel that at least much muscle is being developed.

The School.

The school building is about half a mile from the bungalow and dormitories and four times daily a long line of boys may be seen wending their way to and from the Mission compound. As school begins at seven o'clock, it is chilly work for them in the cold season,

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from November to January, and chillier still if a boy who has neglected his bath at home is compelled to get under the tap at school. The school is nominally divided into two parts, the Anglo-Vernacular, in which English is taught for three or four years—along with Marathi subjects, and the primary, or Vernacular School. In the teaching of English, we endeavour to use the 'direct' method as far as practicable, and see the results in increased ability of pupils to use the language even in the first and second years. Bible teaching in every class is carried out and the whole school together spends some time daily in learning hymns and portions of scripture by heart. It has been a great pleasure to us to see evidences of increasing manliness and moral worth showing forth in the characters of these one hundred and fifty boys.

Christian Endeavor.

Sometimes we have heard it said that Christian Endeavor as a Society is losing its hold on the Churches. This is certainly not our experience here. The Christian Endeavour spirit in our community, we feel, is responsible for much of the aggressive work done by the Sholapur Church. The Senior Society has done a good deal of street preaching through the year and is now busy getting up a Kirtan hoping thereby to sing the Gospel into the hearts of some. The Women's Society is busy making small garments in order to make money. The Societies in the Boarding School are alive and flourishing and have no small share in helping to establish an *esprit de corps* that would not otherwise exist among these young people. The quarterly Union Meetings are looked forward to and planned for, from one time of gathering to the next. At the one held in June quite a large collection was taken up for the relief of the famine sufferers in Lalitpur.

The "Dnyanodaya."

The power of the printed page in India to-day is beyond measure. The multiplication of books, pamphlets, and newspapers goes on at a rate scarcely conceivable, and daily newspapers are now sold about our streets at a cent a copy in times of excitement. The interchange of opinion between different sections of the country is remarkable to one who watches its course in the newspapers whether those published by Europeans or Indians.

The "Dnyanodaya" our mission weekly newspaper is now completing its sixty-seventh year, and I would like to believe that it worthily carries on the traditions it has inherited from those who have worked upon it in former years. Rev. Tukaram Nathuji continues to edit the Marathi pages ably, commenting wisely upon political, social and religious issues of the day. In the English pages, the constant

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endeavour has been to present helpful comments on the events and issues of the day, both in India and the world, to urge moderation, calmness, fairness and charity in looking at present conditions in India upon both Indians and Europeans; to present the Christian Gospel in its varied aspects in reasonable terms to non-Christians; to aid the progress of the Christian community, intellectually, socially and spiritually; to help in bringing about a fuller unity of the diverse branches of the Christian Church. Acknowledgement is due to those who have assisted in the carrying out of these aims by helpful contributions, and to the wide circle of readers, the thought of whom has been a constant inspiration to the editor in his work. While the number of paid subscribers of the paper is not large, there is reason to believe that the paper is widely read in the libraries and reading-rooms to which it goes."

Mr. PEACOCK has charge of the boys' industrial work and writes,

Industrial School.

"Industrial work in India has alway its problems. The difficulty is not to train boys but to locate them advantageously after they have been trained in the trades. Caste in India is very much like trade unions in other countries. A single Christian going into a mill or shop where the workmen are largely of a higher caste than the one from which he came, may be expelled or, if he remains, may be the harmless cause of so much discontent that the proprietor, in order to prevent a strike of the workmen, is forced to dismiss him.

We carry on two lines of industries regularly, viz., weaving and carpentry. From the weaving the boys often go into the mills here and sometimes rise to positions where they receive good wages. Two have recently gone into a factory in the city where hand weaving is carried on.

The carpentry department has been put into efficient working order this year and although the new master in charge has had the boys since last August only, eleven boys out of thirteen passed in a recent examination. In this department we are sadly in need of tools and other equipment."

Miss Fowler writes as follows:—"During the past year, the

Woronoco Girls School.

Woronoco Girls' School has had 97 girls on its roll. Six girls completed the course this year. Two of the six will continue their studies in the Ahmednagar Girls' School, and three will take the Kindergarten Training course. Of the girls who have recently finished the course in the school, 13 are now in the Ahmednagar School, 7 in the Kindergarten Training Class, 2 in the Poona English High School, and 2 in a Poona Normal School.

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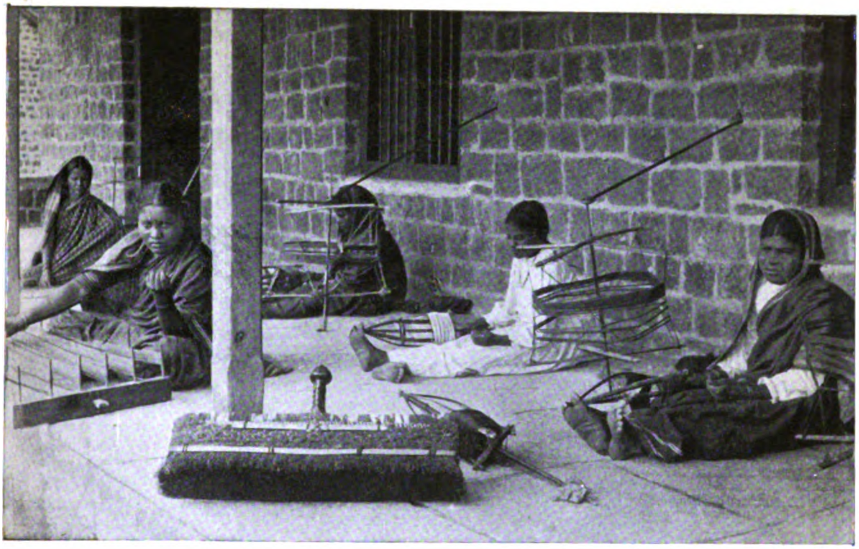

Weaving Class, Sholapur.

Having a Good Time—Sholapur Kindergarten.

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Practical Gratitude. Two of the girls who have finished the 2nd Anglo-Vernacular Standard, and expect to be married soon, are in the meantime teaching in the school without pay.

The staff of teachers consists of 7 Christian teachers and 1 Brahmin. All but 2 of the 7 teachers were former pupils of the school.

School Fare. The school hours are from 7 o'clock to 1 o'clock with an intermission of half an hour at 9-30 for the morning lunch, which consists of half a "bhaker" (unleavened bread as large around as a pie) with some chutney made of red peppers and salt ground to a powder. This chutney is so hot that one or two grains would bring tears to the eyes of one not accustomed to it, yet the girls are not satisfied with anything less than a big teaspoonful. At noon they have rice, with some vegetable or meat curry, which too is excessively hot with red peppers. At night they have a whole bhaker with more chutney, or sometimes just a raw onion.

The boarding accommodations have been very unsatisfactory, but we are rejoicing now over the prospect of having in the near future a much needed new dormitory. It is at present in the process of construction.

Real Endeavor. A new feature—evangelistic work in connection with the C. E. Society—has been very successfully carried on during the year, with some very encourraging results. Nearly every week some of the older girls with the teachers have visited the houses of Hindus or inquirers. The singing and conduct of these Christian girls has had a great influence in helping some to decide for Christ.

As they sing quite a crowd gathers about them, and then they tell and explain Bible stories. All listen very quietly and attentively, and the girls are kept busy talking and singing till they are quite tired out. Then they beg the girls to come again soon.

Twenty of the members of the C. E. Society attended the Annual Convention at Ahmednagar, and they are enthusiastic now about saving money for one or two delegates to go to the World's C. E. Convention to be held at Agra next year.

Result. Sixteen of the girls have united with the Church during the past year."

Bible Women's Work. WALUBAI, one of the Bible Women sends this interesting report. "Hearing you had asked for an account of the Bible Women's work, we are very glad. Our work is in Sholapur, and in the villages round. The women who work in the villages have to work alone,

and sometimes find it very hard, so please remember them in your prayers.

Here in Sholapur, altogether there are six of us working: two of these work among the Mahomedan women. We four work amongst the Hindus. Miss Wakeford works with us.

We go to different people in the town. Two or three Guzrati houses we go to, so I thought I would tell you about a woman in one of them. When she was very little she was married to an old man. The reason for this was, he was very rich. But he would not take her to his house, so she always lives with her father and mother. She had learned a little Marathi; now she has paid a great attention and learned more. Then I used to teach her the Gospel of John, so she understands a good deal and whenever we go to see her she is very pleased, and begs us to go every week; and through her we get to know other women.

Another place there is a Hindoo family; who although they are not Christians, still have no idols in their house and do not worship their gods. The woman has learnt to read and her daughter goes to Mission school."

Miss WAKEFORD writes:—"Walubai has given you a good outline, so I will not go into more details, but will lead you to the Maharwada, or home of the outcaste people called Mahars. This is a large waste piece of ground, dotted all over with funny little straw huts, some not bigger than a large dogkennel. In each of these lives a family, sometimes as many as six or eight persons.

Preaching to Outcastes.

We generally have with us an old Sunday School picture roll; and choosing some shady spot under a large tree, we call two of the little boys to hold the roll, while we sing a hymn. By the time we are through singing a large crowd has gathered, and we tell and explain the story which the picture represents. As in the time of our Lord, the 'common people' hear gladly, but they are very ignorant, and worship 'gods,' which are only large oval flat stones painted red. These people, who here in Sholapur listen so gladly to the Gospel, need your very special prayers, that they may not become hardened but may turn to serve and love the living God.

The Josephine Kindergarten.

Miss HARDING'S report is as follows:—"We have had such a happy time in the Kindergarten this year. Besides walks to the near gardens, trips have been taken to the various shops in the bazaar to learn more about the work of the different tradesmen. Two little Brahmin girls have recently begun to come to Kindergarten, and are showing great interest in the work. The

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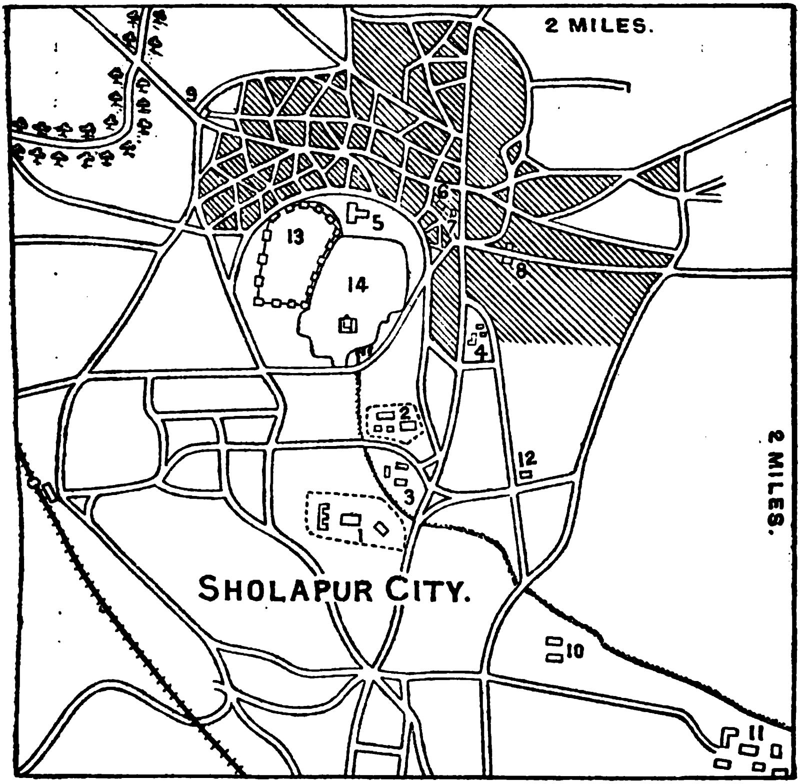

1. "Hartland" and "Winona" Bungalows, Boys' Dormitories and Workshop.
2. "Harding House," Girls' Boarding School and Kindergarten.
3. "Harding Hall," Girls' Workshop, Biblewomen's House.
4. Boys' Anglo-vernacular and Station Schools, Pastor's and Teachers' House.
5. Church.
6. Dr. Keskar's Dispensary.
7. High Caste Girl's Schools.
8. Sali Wada Boys' and Girls' School
9. Degaon Ves School.
10. Sadarbazar Boys' & Girls' Schools.
11. "Vishrantipur," Rev. P. B. Keskar's Orphanages and the Leper Asylum.
12. Mission Hospital and Dispensary.
13. Fort.
14. Tank and Temple.

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Government grant has been increased this year, because of the larger average attendance during the past twelve months.

Training Class.

This is 'opening day' for the new Kindergarten Training Class and quite as much excitement reigns in the small dormitory of about twenty girls, as there does on the first day in a boarding school at home. The Junior Class of nineteen, represents five different Missions. Coming from various parts of India, a difference is seen in the type of face, complexion, dress, etc. The Senior girls have shown a growing interest and love for the work.

Practical Training.

A new feature of the course this year is the practice teaching that the girls have been doing in our Hindu Schools. Going out from a well equipped Kindergarten to schools where there is scarcely anything to work with except slates and a small blackboard, the pupils have received just the training that they needed in making a little go a great way and in getting hold of outside material such as marbles, stones, seeds, leaves, flowers, etc., with which to teach the kindergarten principles. Not only are they enthusiastic, but they have gotten the children interested in bringing outside material to school.

Much help has been received in the class-work this year from Mrs. Peacock who has had charge of the three English classes, and Miss Wakeford who has taught the drawing. Miss Maltibai Bhosle, our Pastor's daughter and a graduate of the Poona Training College, also helped in the teaching for several months.

Little Stars.

There are at present about thirty names on the roll of the "Little Stars." The children have earned money in different ways throughout the year, and are now saving up their pennies, with a hope of being able to send a delegate to the C. E. Convention at Agra next year. Last year the little ones sent one dollar to the famine sufferers in China, and two dollars were sent to help some of their own starving people in India."

High Caste Hindu Girls' School.

MRS. PEACOCK in describing the High Caste Hindu Girls' School, says:—"There are only 100 school days required by Government in India. Many holidays of various kinds occur, when the school is forced to close because no pupils will come. When there are no holidays, there are weddings which include all relatives near and far and last for days.

Staff and Equipment.

A calling woman goes every morning to the homes to bring the children to the school. This year a Kindergarten teacher has been arranged for. This girl is very capable, winning and bright

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and takes great pains with the children. She has charge of the small children for three hours in the morning. There are two regular teachers in the school. One has been in charge for several years. The other is a young Christian girl who needs training in teaching as much as the children need instruction. Good teachers are so scarce. In spite of this when the Government Inspector visited the school, he said he was very much pleased with the advance in the Kindergarten work and that our schools were much better equipped than most of the Hindu schools.

One girl, a very bright high caste girl, having finished her fourth standard has gone into the Wornoco School under the charge of Miss Fowler. There are only four standards taught in this Hindu School and this year there is only one in the fourth standard. It would not be strange if she dropped out during the year to go to her husband. Probably every girl in school, even the tiny ones, are either engaged or married. The parents' main care is to get their girls married and settled.

Every Sunday the three teachers have Sunday School in the schoolroom. Often as many as sixty little boys and girls come on Sunday. Frequently the parents come and stand at the door listening quietly to the teaching and enjoying above all else the singing."

General Summary of Medical Work.

DR. BEALS writes:—"The volume of medical work under our care has far exceeded that of any year in my experience. Statistics show an increase of nearly ninety per cent over the work of last year in the number of out-patients. The number of in-patients has been limited, as always, by limited accommodation. But as we said in our report last year we feel that statistics after all mean very little in reviewing medical work. It is the character of the work in other ways that carries most weight as a missionary agency. Over fifty per cent of the patients treated have been Hindus. Mohomedans, and Christians with a few Parsees and others, made up the remainder. No serious epidemic has occurred during the year, though malaria has been more prevalent than usual.

Medical Work for Women.

Mrs. Beals has continued in charge of the work for women, whose numbers have approximately equalled the number of men. The Biblewomen have been faithful and earnest in their work among the patients who have been ever ready to listen most attentively. Efforts to secure a satisfactory preacher to work with the male patients have been unavailing. Anandrao, our native assistant, has rendered most valuable service and deserves

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much credit for his faithful and efficient work. The nursing problem has been a troublesome one and has not been satisfactorily solved.

Financial Statement.

The people have contributed, through fees and payments for medicines, rather more than half the total expense of the work. The total cost has amounted to five cents for each patient. One cent and a half of this has been used to pay rent for the hospital building and for the pay of our native assistant. The other three and a half cents have gone to pay for nurses, food, clothing for the patients, and for medicines and dressings."

THE SATARA DISTRICT.

REV. AND MRS. T. S. LEE were stationed at Satara in October. Since March they have managed the Satara District from Wai. Up to that time Rev. and Mrs. H. J. Bruce were in charge. Miss S. H. R. Grieve, M.D., whose work was at Satara, is at home on furlough. There is no settled pastor.

Touring.

MR. LEE writes:—"At the rate of six miles per hour I have gone over 2000 miles this year, in my tanga. This was tedious, but not the hardest part of the work. The work has suffered through Mr. Bruce's illness and I have done all I could to help all preachers and teachers. In connection with day schools, three night schools have been opened, one suspended school has been re-opened and one brought to Government standards and registered. All schools show some increase in attendance and regularity.

Churches.

I have been able as yet to do nothing for the scattered and back-slidden Koregaon Church. I hope to soon. Within a few weeks I hope with reason that the long divided Satara church will unite on a pastor.

I have made friends and acquaintances among all classes and have been brought into helpful relations with some of the English residents through Bible Readings. I am glad to serve on the District Temperance Committee, glad of many hopeful features in this work and place, glad of the eagerness and hopefulness of the workers, glad of the work that was done by our predecessors and glad that a friend is giving me a motor-cycle.

Tribute to Mr. and Mrs. Bruce.

Just before Mr. and Mrs. Bruce left Satara a service was held to present them a memorial from the Christian community. An abbreviated translation follows:

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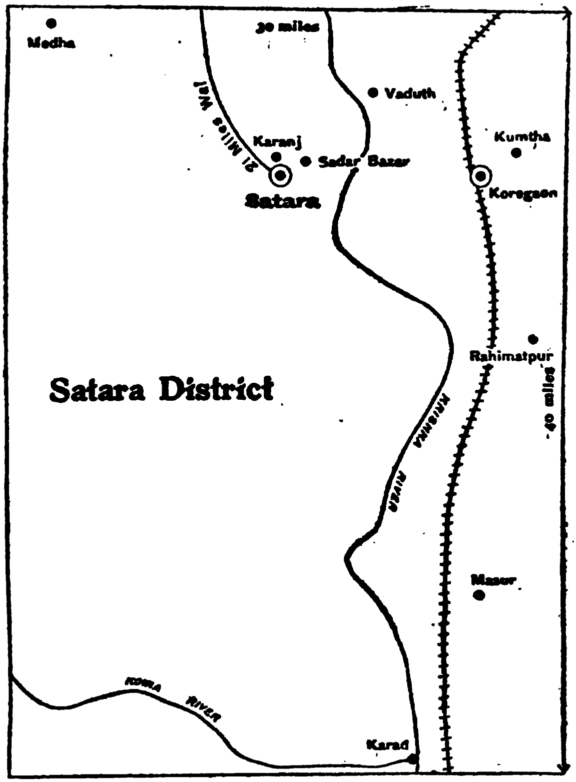

SATARA DISTRICT:—Population 500,000.

Satara City:—Population 22,000.

Satara is about 80 miles East of South of Bombay. See large map at front of report.

Number of Village in District	700
„ „ Churches	2
„ „ Communicants	121
„ „ Rec'd on Profession in 1908	0
Total Christian Community	216
Contributions for 1906 Rs. 313-0-0 = $ 104-0-0	
Number of Pastors	0
„ „ Preachers	6
„ „ Biblewomen	6

Number of Schools	6
„ „ Teachers	12
„ „ Christian Pupils	32
„ „ Non-Christian Pupils	122
„ „ Sunday Schools	7
„ „ S.S. Scholars	192

No resident workers at Medha, Maser or Karad.

Biblewomen reside at Satara, Sadar Bazaar and Koregaon.

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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"Many loving greetings from the workers of the Satara District. During the past 33 years you have gone to your native land for rest but twice returning here for the love of Christ.

A Hard Field.

The people of this district are more proud and orthodox than in other Mission districts. They were bitter despisers of Christianity. But through your efforts, by your writings, by indefatible labors, you loaded obligations on the people and thus transformed matters.

Prejudice Overcome.

In the holy town of Wai Christians suffered much, were prohibited from buying in the bazaar, etc. By your efforts these inconveniences were removed and now between Christians and Hindus there are cordial friendships and the assistance of missionaries is sought in public matters.

Although the people of the village of Waduth had determined to have no Christians live there, through your efforts we have a place and Christians are allowed even to get water from the ghats on the sacred Krishna.

Many-sided Service.

You have made it possible for Christian children to sit in public schools with others and you secured the best place in Satara for preaching. You have served Christian and non-Christian by the Columbian press; through concerts and lantern work thousands have heard the gospel and your medicines have saved many to whom your agents gave them. Though you may not see all the fruit of your labors we hope that the Scripture may be fulfilled—One sows and another reaps.

In many ways Mrs Bruce has served. In touring she preached with the women, she held women's meetings, she built up the school and cared for sick children as if they were her own.

We regret our separation. Though far away from each other, through prayer and the Spirit of Christ we shall be near.

Signed by the Church Committee.

THE WAI DISTRICT.

The missionaries now stationed at Wai are Dr. and Mrs. L. H. Beals and Mrs. Sibley. Rev. and Mrs. T. S Lee were in Wai until October, Dr. and Mrs. Beals being transferred to Wai when Mr. and Mrs. Lee went to Satara.

Mr. Lee writes:—"Our year was happily opened by the visits of Mr. and Mrs. Hicks and Dr. and Mrs. Capen, followed by a helpful

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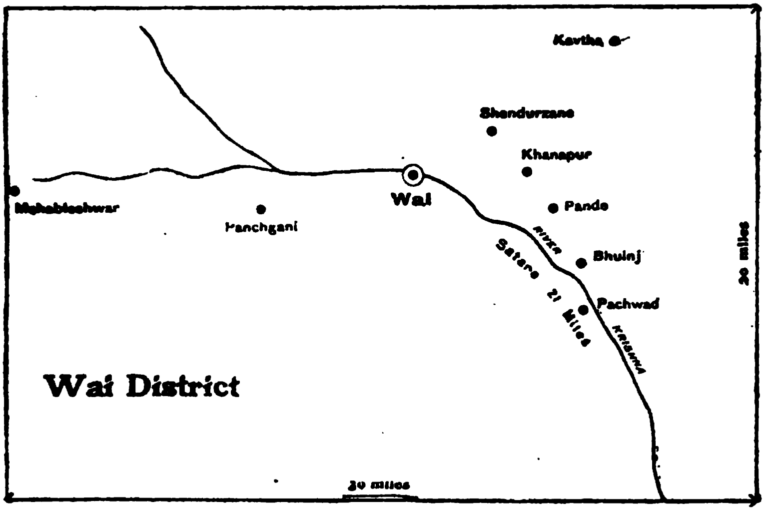

WAI DISTRICT:—Population 89,000

Wai City: Population 14,000.

Wai is about 65 miles East of South of Bombay. See large map at front of report.

Number of Villages in District	120
„ Churches - -	1
„ Rec'd on Profession in 1908 - -	0
„ Communicants -	57
Total Christian Community -	118
Contributions for 1908	Rs. 447-2-10 = $ 149-00
Number of Pastors - -	1
„ „ Preachers - -	4
„ „ Biblewomen - -	3

Number of Schools - -	10
„ „ Teachers - -	18
„ „ Christian Pupils -	55
„ „ Non-Christian Pupils - -	268
„ „ Sunday Schools -	10
„ „ S.S. Scholars -	305

Biblewomen reside at Wai.

No resident workers at Mahableshwar, and Kawtha.

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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week with Mr. Bissell, the mission evangelistic. Because I was called upon in March to take increasing responsibilities in our sister station, Satara, I was not able to go with my preachers and meet and talk with people myself. The loss was mine more than the work's for the interesting monthly reports with their light and shadow show that people increasingly respect the preachers and that through the preaching of Christ truer ideas of God and man are being received.

Hinduism being Undermined.

Truth is supplanting old misconceptions. Some say that they go to religious festivals and toss pennies to the priests, but do not bow to the stone gods. 'How can we?' Some acknowledge truth but because of caste pressure, prejudice or property interests hold back! 'Why has God given us such an evil spirit that we will not do right?' they ask. It is hard to keep them from seeking refuge for their lack of moral courage under the old fatalism.

Village Schools.

In Kautha land has been bought for a school, master's house and preacher's house. The people are eager to build. The school suffered through the teacher's long illness and through a quarrel between the two castes attending. Now attendance and work are better. A term in the Poona Training Class helped two of the teachers.

Panchwad has improved somewhat. Bhuing. Khanapur and the Childs school have had a smooth and successful year.

Miscellaneous.

In March a helpful series of meetings was held for all workers, in which the pastor's influence and faithful work had no small part. A course of secular lectures by visitors was begun in the Municipal schools. Two were on Astronomy, one on Education and Reform, one on Abraham Lincoln and one on Prayer, given in the Native General Library.

The colporteur supported by the Bible Society has sold about 150 scriptures each month. I have done what I could to help the helpless sick and injured and am glad that our successors can do more for these sufferers than we."

Bible Women's Work.

Mrs. Sibley writes:—"The year has been unusually free from interruptions to work of all kinds. In work for women, it has been a time rich in opportunities which have been improved faithfully by our small but efficient staff of workers. Not only have the women welcomed the Bible-women to their homes but some, especially from the villages, have sought the Christian women, in

their homes, for the express purpose of talking on religious subjects. One women has brought her husband with her, several times, for the same purpose. They are well-to do people and do not need to come for the loaves and fishes. We need more women, fitted for this work and hope to secure them before another year.

The Abbott Home for Widows and Children.

During the year, there have been in the Home, for a longer or shorter time, twenty-two women and twenty-five children. Two of the widows were married early in the year and are now happy and useful in their own homes. Another widow has gone to be an ayah with a lady in our mission.

One young attractive widow, with her winsome little girl, has come to make her home with us. Two widows, who were (in other years) members of the Home, have returned to its shelter. One of these had been studying in one of the Bombay hospitals, preparing for nurse's work. She was there for two years and had commended herself to the ladies in charge by her earnest and efficient work. Her health failed and in her time of need she turned to the home which had sheltered her in her early widowhood. She may never recover sufficiently to be able to do the full work of a nurse. It is a sore disappointment to her but she is grateful for the shelter and loving care this home gives her. As last year all the women and girls have been busy in their study and needle-work and house-keeping. Two of the women (while still inmates of the Home) have found work in Christian families, which occupies them much of the time, during the day; and one of them is thus earning all her support. At the close of the year there are in the Abbott Home seventeen women and twenty-five children.

The Shendurjane School.

This school has not come up in numbers to what it was before the plague, last year. The children who have come have attended regularly and have done well. The teacher is one of our own boys, rescued in the famine of 1900. He was trained for his work in the Wai Station School and in the Normal School, Ahmednagar. He is doing good and earnest work for the children in the school."

Station School.

Report of Mrs. Lee :—"In the work of the Station School there has been an earnest faithfulness, on the part of teachers and pupils, which has resulted in satisfactory work. One of the teachers spent a month in Poona, fitting himself for better work by study in the special class for teachers, arranged by the Educational

Department, in the Poona Training College. Miss Gordon's visit to the school, just before going on furlough, was a stimulus to all.

It has been especially gratifying to see the teachers willing and eager to do extra work, such as the white-washing and repointing of the building, and any other manual work by which they could help themselves a little while the price of grain was high. They have also shown themselves ready to do extra work for the school without any remuneration. An effort has been made to increase the attendance of non-Christian pupils. They come more regularly through the first three standards, but it is hard to keep them in the fourth and fifth standards, though some do come.

Hindu Girls' Schools, Wai.

There is pleasure in being able to report that this year the girls' schools have not been hindered by plague; but sometimes the marriages, the fasts and the festivals, have been in close competition with the regular school work. The daily attendance has improved somewhat as the months went by, though it has been a slow recovery from the effects of the previous year of plague, which took a number of the pupils and sent many families away from Wai. Several changes in the force of teachers have been necessary, and this has been a disadvantage. Still, the Inspector expressed himself at the time of the examination as well pleased with the work of the year. Two of the teachers took prizes in the examination of mission agents. In these schools, much depends on the faithfulness of the calling-women, and the past year they have done well. The Sunday Schools in all three of the schools, Kasar Madi, Aditwar and Gangapuri, are well and fully attended.

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ACKNOWLEDGMENTS.

To the constituency of the American Board and of the two Women's Boards who have stood behind us this year with their interest and their prayers, and to the host of those who have given this year to this work of our Lord's in Western India, we give our heartfelt thanks.

For many years we have had copies given to us by Rev. F. N. Peloubet, D.D., of his Notes on the Sunday School Lessons. They have been used not only by missionaries but by those among our Christian people who knew English. We thank Dr. Peloubet most heartily for these books.

The Mission is under deep obligation for special Medical Services gratuitously rendered to missionaries by the following:—

Lt.-Col., C. T. Willis, I. M. S.	Satara.
W. J. Wanless, M. D.	Miraj.
Major D. B. Jamieson, I. M. S.	Mahabaleshwar.
L't.-Col. W. A. Corkery, I. M. S.	Ahmednagar.
The Staff of St. Margaret's Hospital for Women	Poona City.
J. Rutter Williamson, M. D.	Poona.

DONATIONS.

The money for special work sent by friends through the Treasurer of the American Board, has been acknowledged in the *Missionary Herald*. Other sums that have come directly to the missionaries are acknowledged below. The rupee is equivalent to about 33 cts., or 1s. 4d.

RECEIVED BY MISS MILLARD.

	Rs.	a.	p.
Ada, Minnesota ..	32	14	0
Mrs. Adams ..	10	0	0
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Blind School, Jaineville, Wis. ..	80	9	0
Mrs. Brady ..	5	0	0
Mrs. Branson ..	20	0	0
Mrs, Bailey ..	90	0	0
Mrs, Capron's Class, Boston ..	119	8	6
Miss Cato ..	15	0	0
Mr. Dunn ..	5	0	0
Through Mrs. Evans ..	74	6	6
Fourth Presidency Magistrate ..	82	14	0
Friends ..	108	0	0
Prof. Fraser ..	5	0	0
Mr. A. P. Fraser ..	89	15	0
Mr Freisen ..	45	0	0
Geneso, Ill. ..	39	5	0
Mr. Governdie ..	8	0	0
Mrs. Hall .	5	0	0
Mr. C. Hampton ..	15	8	0
Mr. C. H. Hampton-Ver ..	15	3	0
Mrs. Harvey ..	0	0	0
Mrs. Huntington's Class ..	44	3	9
In memory of Sir Jamsetjee through Shakarrao Juganath	50	0	0
Jhansi Y. W. C. A. ..	85	0	0
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Mrs. Macleod ..	42	8	0
Mr. McKay ..	20	0	0
Mrs. Menzies ..	10	0	0
Mr. Leonard Millard ..	126	4	0
Rev. W. B. Millard ..	8	3	0
Miss Montgomery ..	95	0	0
Naldu, Washington ..	3	0	0
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Through Miss Patton ..	24	0	0
H. E .E. Proctor, Esq. ..	250	0	0

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Mrs. Sharp .	6	0	0
Springfield, Mian. ..	6	1	0
Mrs. and Miss Smith ..	182	6	0
Touchet, Washington ..	4	9	0
Mr. G. Taylor ..	2	0	0
Miss Tracy, Ohio ..	88	8	0
Mr. Ardeseer Hormajee Wadia Estate Fund ..	100	0	0
Mrs. Wagstaff ..	25	0	0
Through Prof. Welinkar ..	20	0	0
Rev. C. W. Wootoon ..	15	0	0
Y. M. C. A. Carolers ..	40	0	0
Through Miss Wheeler .	1596	8	0
Government Grant ..	2000	0	0

RECEIVED BY B. K. HUNSBERGER.

				Rs.	a.	p.
Receipt	No.	1	..	140	8	0
,,	,,	2	..	329	15	0
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,,	,,	122	.	81	13	0
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,,	,,	124	..	24	0	0

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	Rs.	a.	p.
Receipt No. 125	3	0	0
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,, ,, 127	10	0	0
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,, ,, 140	158	14	6
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,, ,, 143	5	13	0
,, ,, 144	10	0	0
,, ,, 145	180	0	0
,, ,, 146	149	15	0
,, ,, 147	89	12	3
,, ,, 148	92	0	0
,, ,, 149	600	0	0
Received from Miss Wheeler	16,690	12	0

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Mrs. P. Ward	307	1	0
C. H. Fund	45	0	0
National Bible Society of Scotland	449	5	0
British & Foreign Bible Socy.	144	0	0
Dr. John H. Converse, U.S.A.	301	1	9
Mr. J. J. Bailey	15	0	0
Rev. J. Hunter	10	0	0

RECEIVED BY REV. H. G. BISSELL.

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Mary Midway, Flatbush, N.Y.	100	10	0
Mr. and Mrs. Axtell, Roseville, Ill.	608	0	0
H. W. Wills, West Hartford	30	4	0
1st Cong. Church, Mt. Vernon, Ohio	182	9	0
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,, Davis, Evanston, Ill.	45	9	0
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A Friend, through M. E. S.	15	0	0
Sp. Vote through Miss Bissell for H. Suliman	24	8	0

RECEIVED BY REV. H. FAIRBANK FOR HIGH SCHOOL, AHMEDNAGAR.

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Mrs. Emily T. Boswell, London	19	0	0

RECEIVED BY REV. A. H. CLARK.

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RECEIVED BY MISS E. GATES.

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Miss Wheeler (Sept. to Dec.)	1811	8	0
Baptist Y.P.S.C.E. Sevenoaks, England	45	0	0
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A Friend	165	8	0
Mrs. MacDougall, Montreal	429	0	0
,, Jameson	16	14	0
Miss Sharman	60	0	0
,, Carter	30	0	0
,, Maud Hastings	60	0	0
Wellesley Y.W.C.A.	61	0	0
Deansboro, N.Y.	15	4	0
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Mrs. Childs	4	0	0
Miss Ruch	15	0	0
Mrs. Spicer	8	0	0
G. S. Eddy	5	0	0
Through Miss Wheeler	62	0	0

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J. F. Morris	104	11	0
F. A. Baumann	75	0	0
Mrs. Lucy Palmer	75	0	0
Miss Cass Douglass	76	10	0
Mr. J. A. Cole	75	0	0
Rev. W. J. Peck	60	0	0
Mrs. R. C. Anderson	15	5	0
Mr. S. H. Moseley	15	4	0
Friends	680	0	0

FOR FAMINE CHILDREN.

	Rs.	a.	p.
Estate of Mrs. S. A. Southworth	1078	12	0
Mennonite Friends	671	15	0
Succour to India Fund	149	5	7
Mrs. T. G. Emory	82	15	0
A Friend	91	1	0
Mrs. E. M. Burgin	91	15	0

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	Rs.	a.	p.
Miss B. B. Stephens	107	2	0
Mrs. A. and L. Van Wormen	53	12	0
M. J. Frissell	50	3	0
Miss L N. Stoddard	30	10	0
,, C. E. Kline	30	10	0
Deansboro friends	30	6	0
Mrs Gibbs	15	8	0
Miss Wheeler	3334	11	3
Christian Herald	843	12	0

RECEIVED BY REV. E. FAIRBANK DONATIONS FOR THE VADALA DISTRICT.

	Rs.	a.	p.
Miss Peppard	9	0	0
W. R. Halliday	30	0	0
Morristown, N. J., Sunday School Class	60	0	0
Miss Campbell	60	0	0
Mrs. Dorset	30	0	0
Miss Snell	63	0	0
Aurora, N. Y., Sunday School	60	0	0
Morristown King's daughters.	15	0	0
Mrs. Lane and Mrs. Shepard	60	0	0
,, Barrows, Providence	00	0	0
Norfolk, Conn.	90	0	0
Amherst Ladies Club	39	0	0
Mrs. Zabriskie and Mrs. Lowe.	120	0	0
Amherst College Ladies	30	0	0
Through Miss Wheeler for famine children	2545	4	0
Jacksonville Ill. 1st Church S.S.	60	0	0
Plymouth Ch. S. S. Class, Brooklyn	30	0	0
Plymouth Ch. Minneapolis, Minn.	150	0	0
Amherst College	282	13	0
Arthur C. James	6000	0	0
Mrs. Caskey	81	0	0
Miss Stevenson	36	0	0
A Friend	105	0	0
S.S. & King's Daughters, Stockbridge, Mass.	90	0	0
Mrs. Cowles	75	0	0
Miss Munger	30	0	0
Government Grants	1461	0	0
Christian Herald	271	12	0

DONATIONS FOR AHMEDNAGAR HIGH SCHOOL.

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Christian Herald	236	4	0
Government Grants	10057	8	6
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For General Mission Work from Pilgrim Ch., Dorchester, Mass	64	6	10
From Royalston, Mass, Sabbath School	45	0	0
From Mrs. Soule, ,, ,, Hall	20	12	0
,, ,, Douis, ,, ,, Olmstead	59	14	0

	Rs.	a.	p.
From Mrs. J. P. Baxter, Portland, Me.	305	11	0
,, Friends in India	47	0	0
,, Mrs. Nayes, ,, Mr. W. McAboy	30	8	0
,, Mrs. Dunbar, ,, Henry S. Wood	91	12	0
,, Government Grants	1563	0	0

RECEIVED BY MRS. WINSOR, SIRUR.

	Rs.	a.	p.
Miss Bernard and other friends in Poona	136	0	0
Mrs. Harris, Conn.	150	0	0
,, A. E. Gibb	50	0	0
,, Forbes, Bedford	30	0	0
Rev. G. H Morse	30	0	0
Miss M. Woodbury	3	0	0
Dr. Klopsch	2147	4	0
Mr. Metcalf	4	8	0
A friend, West Hartford	174	0	0
Miss Wheeler and friends	2182	0	0
Phil. Br. W. U. M.S.	300	0	0
J. Meier, Esq., Chicago	3[illegible]	0	0

RECEIVED BY MISS M. B. HARDING, FOR ORPHANS

	Rs.	a.	p.
Miss M. K. Salisbury, Providence, R.T.	45	0	0
Miss Danielson, Danielson, Conn.	45	0	0
Cong. Church, Providence, R.T.	45	0	0
Rev and Mrs. H. Nathing, Southbury, Conn.	45	0	0
Miss D. M. Lowe, Portland, Me.	30	0	0
Mrs. C. C. Barker Bridgeport, Conn.	30	0	0
Ellington Cong. Church S.S	6[illegible]	0	0

FOR ORPHAN AND WORK.

	Rs.	a.	p.
Mrs. E. M Fulton, Portchester, N. Y.	153	0	0

FOR KINDERGARTEN.

	Rs.	a.	p.
Miss F.E. Thompson, Melrose, Conn.	77	0	0
Mrs. Henry, Blodget Bridgeport, Conn.	122	0	0
Mrs. J. Shaw	14	0	0
Sunday School Class, Auburndale, Mass.	15	0	0
A Friend	75	0	0
For Orphans, Miss Wheeler, Worcester Mass	498	0	0
Government Grant for Kindergartens	176	0	0

RECEIVED BY ESTHER B. FOWLER.

	Rs.	a.	p.
Mrs. Keene, Brighton Mass	59	0	0
Cong. S. S. Monson, Mass	60	8	0
Mrs Buffington, Evanson, Ill, for child	4	5	0
Mrs. Buffington, Evanston, Ill, for famine	153	5	0
1st Church S.S. Westfield, Mass	75	9	0
Pro Christo, Brighton, Mass	16	13	0
Christian Herald	390	0	0

RECEIVED BY REV. WILLIAM HAZEN.

	Rs.	a.	p.
Mrs. Sarah Kempton	23	1	0
Miss Emilie Rivard	3	0	0
H. Kunk	6	0	0

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	Rs.	a.	p.
Mr. and Mrs. Thomas Petherbridge ..	30	8	6
Mrs. Elsie W. Keith ..	76	14	0
Mrs. M. Tremaine ..	76	10	0
Miss Watrous ..	45	0	0
A. Hazen ..	45	0	0
F. W. Hazen ..	45	0	0
Mrs. Elsie W. Keith ..	125	9	0
Miss B. M. Priest ..	60	3	9
Mr. Chas. R. Scott, per *Christain Herald* ..	22	8	0
Mr. J. G. W. Herold, per *Christain Herald*	15	0	0
Misses H. R. and C. E. Palmer	15	4	0
Mrs. W. W. Baird ..	153	10	6
Mrs. Jean Guiting ..	45	15	9
Mrs. Thos. Petherbridge ..	45	15	9
Mrs. Hearn, for Biblewomen .	107	9	9
Bible Society, for do. ..	176	0	0
Miss Wheeler, for many donors	943	0	0
English Services, Sholapur ..	163	0	6
James Edwards ..	18	0	0

RECEIVED BY DR. AND MRS. S. H. BEALS.

	Rs.	a.	p.
W. H. Klosz, Esq. .	50	0	0
Dr. Tupper ..	52	15	0
North Hadley Mission Circle .	31	4	0
Mrs. E. D. Harding ..	10	0	0
Railway Institute, Sholapur ..	8	6	0

RECEIVED BY M. A. PEACOCK, Esq. FOR "DYANODAYA."

	Rs.	a.	p.
From Mrs. D. W. J. .	600	0	0

RECEIVED BY Dr. P. B. KESKAR, SHOLAPUR, FOR SCHOOLS IN WADAR WADA.

	Rs.	a.	p.
By Mrs. Carter ..	7	8	0
,, Miss Limbuch .	3	0	0
,, D. Dalaya, Esq., District Deputy Collector ..	10	0	0
,, Col. G. W. Oldham, Royal Engineer ..	45	0	0
,, Mr. T. B. Adhav ..	5	0	0
,, Miss Trail through Col. G. W. Oldham, R.E.	15	0	0
,, Government grant for the Boys' School	60	0	0
,, Government grant for the Girls' School ..	55	0	0
,, Government grant for the Night School .	15	0	0
,, Mrs. Rakhamabai Cookus	13	8	0
,, Miss Savitrabai Pawar ..	8	0	0
,, Mr. V. M. Davare .	10	12	0
,, Mr. Dayanandrao Gaikwad	7	0	0
,, Danielrao Salve ..	6	8	0
,, Madhavrao Angre ..	2	2	0
,, Mrs. Janabai Randive ..	2	2	0
,, Mr. Tukaram Kasube ..	1	0	0
,, Mr. and Mrs. Bhaurao Malap ..	4	12	0

FOR THE ORPHANAGES.

	Rs.	a.	p.
By Mr. Herbert E. Packham ..	190	0	0
,, Mr Henry H. Frickson ..	86	13	0
,, Miss Elizabeth Cochran ..	59	7	0
,, Miss Emily C. Wheeler ..	541	12	0
,, Miss Sarah Cavas ..	60	12	0
By Mrs. Drusilla M. Buffington .	92	12	0
,, Mr. Thomas A. Bailey	30	0	0
,, Mrs. J. W. Cooke ..	31	0	0
,, ,, S. C. Mason, through Rev. W. H. Stephens.	123	12	0
,, Miss Alice Barnard through Rev. W. H. Stephens ..	3	0	0
,, Mr. Akehurst of Brighton	68	0	0
,, Miss Lawn Scull ..	4	9	0
,, Volunteer Band, Beruchia through Miss A. Long ..	30	0	0
,, Mrs. A. Pridham ..	74	10	0
,, Mr. E. B. Dalaya .	6	0	0
,, The *Christian Herald* through Rev. W. H Stephens ..	633	12	0
,, Rev. D. Anantam of Bezawada ..	2	0	0
,, Miss S. L. S. Keskar ..	18	9	0
,, Mission to Lepers in India and the East through Thomas A. Bailey, Esq., for the support of untainted children ..	344	0	0
,, Government grant for Boys' School	234	0	0
,, Government grant for Girls' School ..	242	0	0
,, Mrs Ballard ..	10	0	0

FOR THE POOR AND FAMINE STRICKEN.

	Rs.	a.	p.
,, The Readers of the *Christian Herald* ..	524	2	2
,, Thomas A. Bailey, Esq. ..	15	0	0
,, Mrs. Drusilla M. Buffington ..	122	9	0
,, ...	300	5	0

FOR THE LEPER ASYLUM.

	Rs.	a.	p.
,, Miss Z. McAuley ..	2	6	6
,, The Sholapur Indian Christian Church ..	40	0	0
,, Mission to Lepers in India and the East through Thomas A. Bailey Esq. ..	3916	5	6
,, Government grant for the maintenance of the inmates of the Leper Asylum	2000	0	0
,, Mrs. E. E. Whitley ..	3	12	0
,, Rev. D. Anantam of Bezwada ..	2	0	0
,, Mr. E. B. Dalaya ..	6	0	0
,, Mr. Bramhanandrao Kanhayalal ..	2	0	0
,, Government grant for the Schools ..	62	0	0

RECEIPTS FOR LEPER BUILDINGS.

	Rs.	a.	p.
By the Sholapur Municipality	500	0	0
,, the District Local Board..	300	0	0
,, Government grant ..	1200	0	0
,, Miss Z. McAuley ..	500	0	0

RECEIVED BY REV. H. J. BRUCE. FOR ORPHANS.

	Rs.	a.	p.
Mr. Burnside, Australia ..	30	0	0
Miss Wheeler ..	528	12	0
Miss Thomson ..	46	0	0
Mrs. Westley, Australia ..	60	0	0

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RECEIVED BY MRS. J. W. SIBLEY.

FOR ORPHANAGE.

	Rs.	a.	p.
From Chatham, O., U. S. A. ..	59	12	0
,, Miss E. R. Wheeler ..	1067	12	0
,, Mr. G. L. Flagg ..	91	14	0
,, Leper Fund, per Rev. W. Brown ..	180	0	0
,, A. M. A. School, Moorhead Mis. ..	30	3	6
,, Miss F. A. Gardner, Moorhead, Miss. ..	30	3	6
,, Miss Frazer, Canada	46	0	0
,, Miss K. Gordon, Detroit, Mich. ..	15	4	0
,, Miss Johnson, Natal, Africa ..	109	5	0
,, Mrs J. R. Hall, Pembroke, Mass. ..	60	0	0
,, Mrs. Pike ..	60	15	0
,, Mr. J. W. Gordon, Canada ..	61	0	0
,, Miss J. P. Gordon ..	75	0	0
,, Mrs. Brown, Brooklyn N.Y. .	60	13	0
,, Mrs. A. E. Sharey ..	76	0	0
,, Miss Moulton ..	30	0	0
,, Miss Sterne ..	2	14	0
,, Rev. E. A. Wilson .	60	0	0
,, J. P. G. for Prasad ..	33	6	0
,, J. P. G. Dr. J. E. Abbott	420	0	0
,, Work ..	68	2	6

FOR THE ABBOTT HOME.

	Rs.	a.	p.
From Mrs. Basanquet	149	3	0
,, Miss Spalding	90	0	0
,, Miss S. H. Kinganan .	90	11	0
,, Milwaukee Downer College Y. W. C. A. ..	150	0	0
,, Miss Wheeler	30	0	0
,, Wilton, N. H.	22	0	0
,, Miss Hariott Bruce ..	11	14	0
,, Mrs. Halman	75	0	0
,, Miss Kittridge	91	8	0
From Birmingham Church, S. S., Toledo, O. ..	45	10	0
,, Miss E. M. Lyman ..	12	14	0
,, Miss Austia Abbott ..	43	13	6
,, Miss Law	19	0	0
,, Springfield, Minn. .	6	1	0
,, Miss A. B. Cochran ..	15	0	0
,, Sale of Work	30	2	6

FOR VILLAGE SCHOOL.

	Rs.	a.	p.
From Wai Junior Christian Endeavor Soc. . .	35	0	0

RECEIVED BY REV. T. S. LEE.

	Rs.	a.	p.
R. E. H.	10	0	0
A Friend	100	0	0
Miss Wheeler	200	14	0
Dr. Anon	10	0	0
Satara Friends .. .	209	0	0
F. L. Flint	63	0	0
Through Mr. Bruce .. .	109	7	0
Mrs. Shephard, New Haven	6	4	0
Mr. and Mrs. Lewis H. Bronson, New Haven	303	0	0
A. J. College Girls, Springfield	15	4	0
Scarsdale .	75	0	0
Chatterton Hill	33	9	1
Scarsdale, through W. J. Lee for Pachwad .	133	1	9
T. H. Warner for support of boys ..	30	10	0
A. D. Williams through W. J. Lee ..	74	10	3
White Plains S. S. through W. J. Lee ..	155	12	0
White Plains C. E. through W. J. Lee for preacher ..	78	0	0
White Plains S. S. through W. J. Lee .	150	0	0
Mrs. M. E. Evans .	30	10	0
Scarsdale friends through A. O. Pritchard for support of boys ..	76	1	0
Mr. Woolverton through A. O. Pritchard ..	75	14	0

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STATISTICS.

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1. CHURCH STATISTICS FOR THE YEAR 1908.

Districts	Names of the Churches	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year	Communicants: Received on profession during the Year	Communicants: Net Gain or Loss	Communicants: No. at the close of the Year	Communicants: Males	Communicants: Females	Communicants: No. of Readers	Baptised Children: Baptized during the Year	Baptised Children: Received to Communion	Baptised Children: Net Gain or Loss	Baptised Children: No. at the close of the Year	No. of Catechumens	Whole number of Christian Community	No. of Villages in which Christians live	Contributions during the Year: Rs.	A.	P.
Bombay	Bombay	1827		12	-24	321	153	168	343	6	12	0	273	25	619	1	1346	4	6
Nagar City	Ahmednagar	1833	Rev. Savaleramji Salve	42	+42	1052	428	624	720	12	3	+9	336	12	1400	16	856	7	3
	Ahmednagar 2nd	1892	Rev. P. V. Makasare	0	+2	120	89	31	85	2	0	-2	27	16	163	9	339	0	0
Rahuri	Rahuri	1861	Rev. W. B. Ballantine	16	-55	229	121	108	158	11	25	-39	236	55	520	23	220	14	11
	Baragaon Nandur	1900	Rev. Tatyaba Vishram	2	-15	60	40	20	21	4	2	-8	40	20	120	8	4	8	0
	Shingve Naik	1855	Rev. Josephrao Hivale	4	+40	115	47	68	30	27	0	+27	96	25	256	8	22	2	0
	Vambori	1860	Rev. Vithoba Bhambal	1	-7	85	48	37	27	1	0	-18	91	60	236	5	26	8	0
	Katarad	1886	" " "	0	-14	59	25	34	15	0	0	0	37	100	196	2	12	3	0
	Bahamni	1899	" " "	4	+13	102	54	48	15	4	1	+8	86	20	208	4	15	6	0
	Belapur	1901	Mr. Govindrao Lokhande	4	+4	100	53	47	31	15	0	+18	100	20	220	7	53	6	0
	Khokar	1855	Rev. Appaji Bhosle	10	+16	80	50	30	15	16	4	+19	103	10	193	13	85	8	0
	Rahate	1858	Rev. Bapuji Adhav	2	-3	161	98	63	40	2	2	-8	103	55	319	15	140	0	0
Sirur	Sirur	1855	Rev. D. Shinde	24	+24	296	124	172	268	14	11	+24	313	136	746	14	318	8	0
	Pimpalner	1902	Sirur Church Committee	1	+1	20	13	7	6	1	0	+1	20	0	40	2	5	0	0
Satara	Satara	1855	Rev. K. Hivale	0	-2	106	48	58	94	0	0	0	60	13	179	6	902	2	0
	Koregaon	1904	Rev. H. Gaikwad	0	+1	15	6	9	14	2	0	+1	17	5	87	3	76	2	0
Vadala	Chanda	1856	Rev. B. M. Ankalpagar	0	-24	138	82	56	20	4	0	-8	59	17	214	3	52	6	9
	Pachegaon	1858	Rev. K. R. Hivale	9	+7	133	66	67	16	1	9	-39	56	45	284	8	28	14	0
	Dedgaon	1858	Rev. T. S. Dethe	20	+20	247	117	130	50	2	5	-8	212	245	704	12	150	14	0
	Shingve Tukai	1860	Mr. P. V. Gordey	4	+4	151	73	78	10	10	4	-31	139	6	296	7	19	7	9
	Sonai	1861	Rev. H. D. Gaikwad	0	+10	118	65	68	40	2	0	-4	48	65	231	7	27	10	9
	Javkheda	1887	Rev. J. H. Gordey	1	+1	213	111	102	20	12	0	+12	150	4	367	19	56	13	6
	Vadala	1890	Rev. S. F. Gaikwad	57	+19	387	185	198	850	4	1	+5	92	50	529	2	300	1	0
	Mukindpur	1898	Rev. B. L. Chandkar	0	+21	187	109	78	6	0	0	-2	86	25	298	11	90	8	3
	Avana	1896	Rev. J. H. Gordey	17	+19	112	58	54	12	0	0	+16	85	85	282	7	81	9	3
	Nevasa	1901	Rev. B. L. Chandkar	0	-4	169	57	58	7	0	0	-27	56	25	190	8	28	14	0
	Kharwandi	1902	Rev. S. F. Gaikwad	0	-2	39	16	28	6	0	0	-11	17	4	40	1	28	18	0
	Khavata	1908	Rev. J. C. Salve	0	0	55	38	17	8	0	0	-9	40	12	107	1	10	14	0

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Parner	Parner	1856	Mr. B. M. Cholke	2	0	39	25	14	20	4	2	+8	24	10	78	4	45	11	8
	Jambgaon	1879	Rev. D. B. Salve	8	-4	115	57	58	30	2	0	-15	72	28	215	10	103	3	0
	Hingangaon	1888	Mr. R. D. Gaikawad	4	-51	56	28	84	20	0	0	-45	56	15	127	5	69	1	3
	Kanhur	1868	Rev. B. B. Gorde	0	-4	78	38	35	0	1	0	+1	39	10	122	7	65	8	9
	Dhavalpuri	1892	Rev. B. S. Hivale	5	+4	59	81	28	14	0	1	0	38	21	118	4	32	10	9
	Hanga	1897	Rev. L. S. Hivale	0	+1	62	82	80	82	2	0	+2	37	10	109	4	90	11	9
	Nimbalak	1908	Mr, T. S. Sonavne	6	+53	53	28	25	8	0	4	+38	88	15	106	4	88	12	0
Kolgaon	Kolgaon	1857	Rev, V. C. Uzagare	11	+10	118	60	58	61	4	7	-3	94	16	228	4	177	4	0
	Khandala	1878	Rev. B. C. Uzagare	2	+1	36	16	20	7	4	0	+4	48	5	80	2	15	15	0
	Mirajgaon	1898	Rev. D. K. Uzagare	0	-1	52	20	28	16	0	0	0	46	10	108	3	66	12	0
	Hivre	1900	Rev. B. C. Uzagare	0	0	52	15	37	12	0	0	0	31	3	86	8	19	8	0
	Valki	1900	Rev. B. C. Uzagare	2	+2	44	16	28	10	0	0	0	30	5	79	3	32	1	0
	Astegaon	1908	Rev. B P. Umap	16	+16	39	24	15	8	0	0	39	39	10	88	3	12	0	0
Sholapur	Sholapur	1864	Rev. T. S. Bhousle	12	+12	586	244	342	262	28	0	+28	466	75	1127	6	716	1	8
	Dhotre	1874	Rev. V. R. Chandkar	0	-1	47	24	28	17	0	0	+3	42	0	89	8	2	0	0
	Watwad	1875	Rev. V. R. Chandkar	13	+30	115	55	58	28	7	7	+7	58	0	173	6	8	0	0
	Angar	1886	Rev. D. V. Bhabal	0	0	39	18	21	9	0	0	-6	43	0	82	5	6	8	6
	Madhe	1886	Rev. G. T. Gaikawad	0	+1	36	19	17	17	1	0	-9	18	0	54	9	..	..	..
	Shetphal	1886	Rev. G. D. Londhe	0	-2	17	8	9	5	0	0	-2	10	0	27	1	0	7	9
	Sholopur 2nd	1901	Rev. P. B. Keskar	2	+6	56	33	22	31	0	0	-3	6	40	190	1	54	9	5
	Manjari	1902	Rev. V. R. Chaudkar	0	-9	15	7	8	5	0	0	-6	0	0	50	2	2	4	2
Wai	Wai	1872	Rev. N. G. Gaikawad	0	+2	57	26	31	50	7	2	+10	61	0	118	3	447	2	10
Jeur	Shendi	1888	Rev. Anaji Kshirsagar	0	-1	48	16	32	37	2	0	+2	42	4	94	3	27	4	0
	Jeur	1888	Rev. B. P. Umap	2	+1	52	31	21	36	0	2	-2	52	2	106	4	19	13	3
	Vadgaon	1888	Rev. B. G. Bhingardive	0	-2	86	38	48	41	1	0	+1	66	4	156	3	38	13	0
	Pimpalgaon	1892	" " "	0	0	127	64	63	42	6	0	+6	81	8	216	4	85	1	0
	Rahirwadi	1896	" " "	3	+3	82	46	36	28	2	0	+2	46	7	135	6	25	0	0
	Savedi	1901	Rev. S. S. Salve	0	0	37	19	18	17	0	0	-1	20	3	60	3	30	12	0
			Totals	317	+221	7007	3416	3591	3299	223	104	-9	4580	1456	13043	337	6672	9	3
			Totals for 1907	311	+168	6786	3295	3491	3189	209	73	+182	4589	1498	12873	334	6978	15	6
			Net gain or loss	317	+221	+221	+121	+100	+110	+14	..	-9	-9	-42	+170	+3	-306	6	3

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Names of Districts	Missionaries in Charge	No. of Churches	Indian Missionaries	Native Christian Agents: Pastors	Ordained Preachers not Pastors	Licensed Preachers	Bible Readers	Biblewomen	School Teachers (Male)	School Teachers (Female)	Medical Catechists and Nurses	Editors	Whole No. Native Christian Agents	No. Non-Christian Teachers	No. of Outstations	Schools: No. of Schools.	No. of Christian Boys	No. of Christian Girls	No. of Non-Christian Pupils	Whole No. of Pupils	Sunday Schools: No. of Sunday Schools	No. of Teachers	No. of Christian Pupils	No. of Non-Christian Pupils	Whole No. of Pupils
Bombay ..	Resident Missionaries ..	1	2	1	..	1	3	7	21	22	1	1	57	2	1	9	16	140	259	559	8	85	305	304	609
Ahmednagar ..	Resident Missionaries ..	2	..	2	8	2	2	14	53	23	12	..	111	27	1	15	49	519	732	1743	14	73	769	532	1301
Rahuri ..	Rev. W. O. Ballantine ..	9	..	5	2	2	4	8	34	6	1	.	57	1	26	29	298	192	298	789	29	40	400	220	620
Sirur ..	Mrs. R. Winsor .	2	..	1	1	..	1	8	13	5	..	..	29	1	13	11	108	90	270	468	11	26	347	423	770
Satara ..	Rev. T. S. Lee .	2	..	..	1	5	..	6	10	2	..	.	24	..	6	6	17	15	122	154	7	16	55	137	192
Vadala ..	Rev. E. Fairbank ..	12	.	8	8	6	3	8	44	8	1	..	81	1	29	33	852	275	499	1126	29	59	791	474	1265
Parner ..	Dr. R. A. Hume ..	7	..	4	..	3	3	1	17	..		..	28	..	23	10	36	16	277	329	20	21	116	309	425
Kolgaon ..	Dr. R. A. Hume ..	6	..	2	1	..	4	5	19	..	..		31		13	13	44	37	250	331	16	18	254	390	644
Sholapur ..	Resident Missionaries ..	8	1	3	1	5	8	9	42	20	1	.	84	4	19	32	198	241	636	1075	29	91	589	864	1453
Wai	Resident Missionaries .	1	..	1	..	4	..	3	12	6	.	..	26	.	2	10	26	46	269	341	10	23	70	285	305
Jour ..	Dr. R. A. Hume ..	6	.	2	1	..	1	2	10	..		..	16		8	8	41	28	143	212	8	17	152	132	284
	Totals ..	56	8	29	18	28	24	66	275	92	16	1	54·	36	141	182	1773	1599	3755	7127	181	419	8848	4020	7868
	Totals for 1907 .	55	5	27	11	18	30	66	263	92	8	1	511	76	140	183	1815	1530	3551	6896	189	418	8478	3943	7421
	Net gain or loss..	+1	-2	+2	+2	+10	-15	..	+12	..	+18	..	+25	-40	+1	-1	-42	+69	+204	+281	-8	+1	+370	+77	+447

STATISTICS.

SCHOOLS.	Higher and Boarding Schools — Secondary Grade — Schools	Boys	Girls	Total	Primary Grade — Schools	Boys	Girls	Total	Common Schools — Number	Boys	Girls	Total	Others under instruction	Grand Total under instruction	Received to communion during the year	Christian Pupils	Non-Christian Pupils	Boarding Pupils	Amount of Fees Collected Rs.	A.	P.	Amount of Government Grant Rs.	A.	P.
General Mission Institutions.																								
Theological Seminary, Ahmednagar	1	26	..	26	..	..	..	...	...	...	...	.	..	26	...	26	..	26	..			..		
Bible Women's Training School, Ahmednagar	1	..	16	16	..	..	.	...	...	...	...	..	...	16	.	16	...	9	40	0	0	.		
Union Training School, Ahmednagar	1	66	.	66	.	..	.	...	1	105	...	105	..	171	4	138	33	64	..			2796	4	0
Kindergarten Training Class, Sholapur	1	.	50	80	.	..	..	...	...	...	...	...	...	30	...	30	.	18	...			...		
Mission High School, Bombay	1	66	49	115	1	62	65	127	...	...	...	...	...	242	...	241	1	242	1518	2	11	4004	0	0
" " " Ahmednagar	2	391	6	397	1	154	5	159	...	..	...	...	...	556	...	291	265	238	2879	15	6	22784	8	6
Girls' Boarding School "	1	..	183	183	1	..	164	164	...	...	...	...	77	424	13	383	41	170	2582	18	9	4711	0	0
Blind School, Bombay	..	..	..	..	1	32	20	52	...	..	...	...	..	52	6	52	..	52	..			2000	0	0
Station Boarding and Common Schools.*																								
Bombay	.	.	..	..	..	.	...	...	6	113	152	265	..	265	..	7	258	..	70	5	1	692	0	0
Ahmednagar	.	..	..		..	..	...	...	7	91	242	333	217	550	..	157	393	120	206	0	0	787	0	0
Rahuri	1	58	25	83	2	102	98	200	26	364	142	506	...	789	4	491	298	180	83	7	0	1463	0	0
Sirur	2	42	30	72	2	100	90	190	7	131	30	161	45	468	16	198	270	178	..			2912	0	0
Satara	.	.		.	1	47	15	62	5	73	19	92	...	154	..	32	122	23	18	0	0	470	0	0
Vadala	1	46	16	62	4	101	106	207	28	609	148	757	100	1126	57	627	499	178	215	8	0	1791	0	0
Parner	.	..		..	..	..	...	...	16	261	59	320	9	329	...	52	277	..	..			647	0	0
Kolgaon	.	..	..	..	..	..	...	...	18	243	88	331	..	331	7	81	250	...	.			452	0	0
Sholapur	1	26	..	26	5	105	157	262	25	454	279	733	24	1045	16	409	636	298	416	2	0	8809	1	0
Wai	..	.	.	.	1	42	23	65	9	152	106	258	18	341	...	72	269	36	25	0	0	876	0	0
Jeur	.	..	..	.	.	.	...	...	8	168	44	212	...	212	2	69	143	...	......			344	0	0
Totals ..	13	721	355	1076	19	745	743	1488	151	2764	1309	4073	490	7127	125	3372	3755	1832	8055	6	3	55488	12	6
Totals for 1907 .	9	592	315	907	23	1028	945	1973	153	2696	1174	3870	285	7035	147	3482	3553	2188	9900	12	6	52390	7	1
Net gain or loss .	+4	+129	+40	+169	-4	—283	-202	-485	-2	+68	+135	+203	+205	+92	-22	-110	+202	-856	-1845	6	3	+3098	5	5

STATISTICS OF MEDICAL WORK, 1908.

PHYSICIANS.	No. of New Patients.	No. of Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohammedans.	Parsees.	Others.	FEES. Rs.	As.	Ps.
Rev. W. O. Ballantine, M.D., Rahuri	2117	2567	4684	992	3409	283	......	......	139	3	9
Dr. and Mrs. L. H. Beals, Sholapur	......	......	18594	5441	9557	3413	75	108	1340	0	0
Miss R. P. Hume, M. D., and Miss Eleanor Stephenson, M. D, Ahmednagar	......	......	12116	......	......	......	......	......	1055	4	0
Dr. Gurubai Karmarkar Bombay	1755	3621	5376	3510	1116	352	152	246	2273	10	0
Rev. P. B. Keskar, M.D., Sholapur	2581	2219	4800	307	2443	1964	39	47	1613	5	6
Total ...	......	.....	45570	......	......	...	......	......	6421	7	3
Total in 1907 ...	...	......	37566	... ...	......	......	......	......	5547	3	3
Net gain or loss			[illegible]						[illegible]		